The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 33 NOVEMBER, 1919. NUMBER 4.

INDIA--SPECIAL NUMBER.

"KRISHNA OR CHRIST"—*By Anna A. Milligan, Educational Secretary, Foreign Board, Philadelphia, Pa.*

THE KEY TO THE WRONGS OF INDIAN WOMANHOOD — HINDUISM AND ISLAM—*By Mrs. E. E. Campbell, Sialkot, India.*

THE MISSIONARY AND HIS TASK—*By Rev. W. T. Anderson, D. D., India.*

WHY INDUSTRIAL EDUCATION?—*By Rev. Osborne Crowe, Gujranwala, India.*

THE MASS MOVEMENT—*By Rev. E. V. Clements, Sialkot, India.*

INDIA'S LOYALTY IN THE GREAT WAR—*By Rev. W. D. Mercer, Gujranwala, India.*

A TRIBUTE TO MRS. T. L. SCOTT—*By her co-laborers in India.*

TEMPERANCE IN INDIA—*By Mary J. Campbell, Pathankot, India.*

Missionary Party in "Refugee Camp," Barracks, at Sialkot, April, 1919, during riots. There are forty-two in this picture.

INDIA SPECIAL NUMBER.

"KRISHNA OR CHRIST."

By Anna A. Milligan, Educational Secretary, Foreign Board, Philadelphia, Pa.

WHAT IF we should have to make a choice? If each one of us could hear our prophet's voice speaking directly to us today, saying, "How long halt you between two opinions? Choose you this day whom you will serve!" would we be found faithful in the face of certain persecution? Eddy tells us of Kyambu's father who chose between Krishna and Christ:

"I shall never forget the scene as the old man was baptized, with the entire family. The old man died soon after; then the storm of persecution broke. They said that his god had killed him for becoming a Christian. They boycotted the rest of the family. They said, 'You cannot draw water from the village well. You cannot grind your grain with the village grinding-stones. We will never eat with you again and never darken your door in times of trouble. Your sons and daughters can never marry. We are dead to you and you to us.' The young man went to bed at night a prosperous farmer. When he awoke in the morning his entire crop of onions and other vegetables had been taken up by the roots and transplanted into a Hindu's field a mile away, while the whole village was ready to swear that he had never had any crop in his field. * * * The young man, however, stood firm. On Sabbath I went out to visit him and my heart sank when I heard that he was in his field, for I feared he had succumbed to the temptation of poverty and had gone to work on the Sabbath. I went out to the field and found the Hindus working on all sides at their crops. Kyambu himself was sitting under a palm tree by the well reading his Bible, with a shining happy face. After a year, the persecution died down into tolerance, and tolerance is now giving place to friendliness. In time we shall have a Christian school and some day a Christian church in that village, for one consistent witness always brings others to Christ."

Rev. Francis Kingsbury has become one of the outstanding leaders in the Christian Church in India. No one could have passed through the fiery furnace of trial, as he has done, without being cleansed and purified from much of the dross that is found in the lives of leaders in our land, where persecution is unknown:

"In secret he tried to follow Christ. Finally his father's suspicions were aroused and one day he called him and said, 'Tomorrow, on the anniversary of your mother's death, you shall perform the Sradda.' The young man said it was against his conscience and that he could not do it.

"When his father threatened to disinherit him, he went to his room to fight out the battle in prayer and count the cost. That night he was compelled to leave his father's house. As he passed his door he sent up a prayer for his father, and then went out to be disinherited forever.

"'If I had pleased my father and carried out his wishes, he would probably have sent me to England, where I would have received an education to enable me to enter my profession. By becoming a Christian I lost my father's love, lost my inheritance, and lost the opportunity of becoming a civil servant or a barrister-at-law. I knew all this and deliberately chose to be a Christian.

Is there anything in Jesus Christ to compensate for these losses? In Jesus of Nazareth I have found pardon and peace. These are not idle words. I know that my sins, which are many and dreadful, are all blotted out from the memory of the holy God by the blood of His Son. I have been cleansed. God's power is granted unto me to overcome many a temptation that besets me yet. In Jesus, I have the ideal I need for my life. I am constrained by the love of Christ to live, not for my petty self, but for my country, my India—not simply because I was born in it, but because Jesus Christ died for its people. To live for Christ and for India is now my one ambition in life.' ''

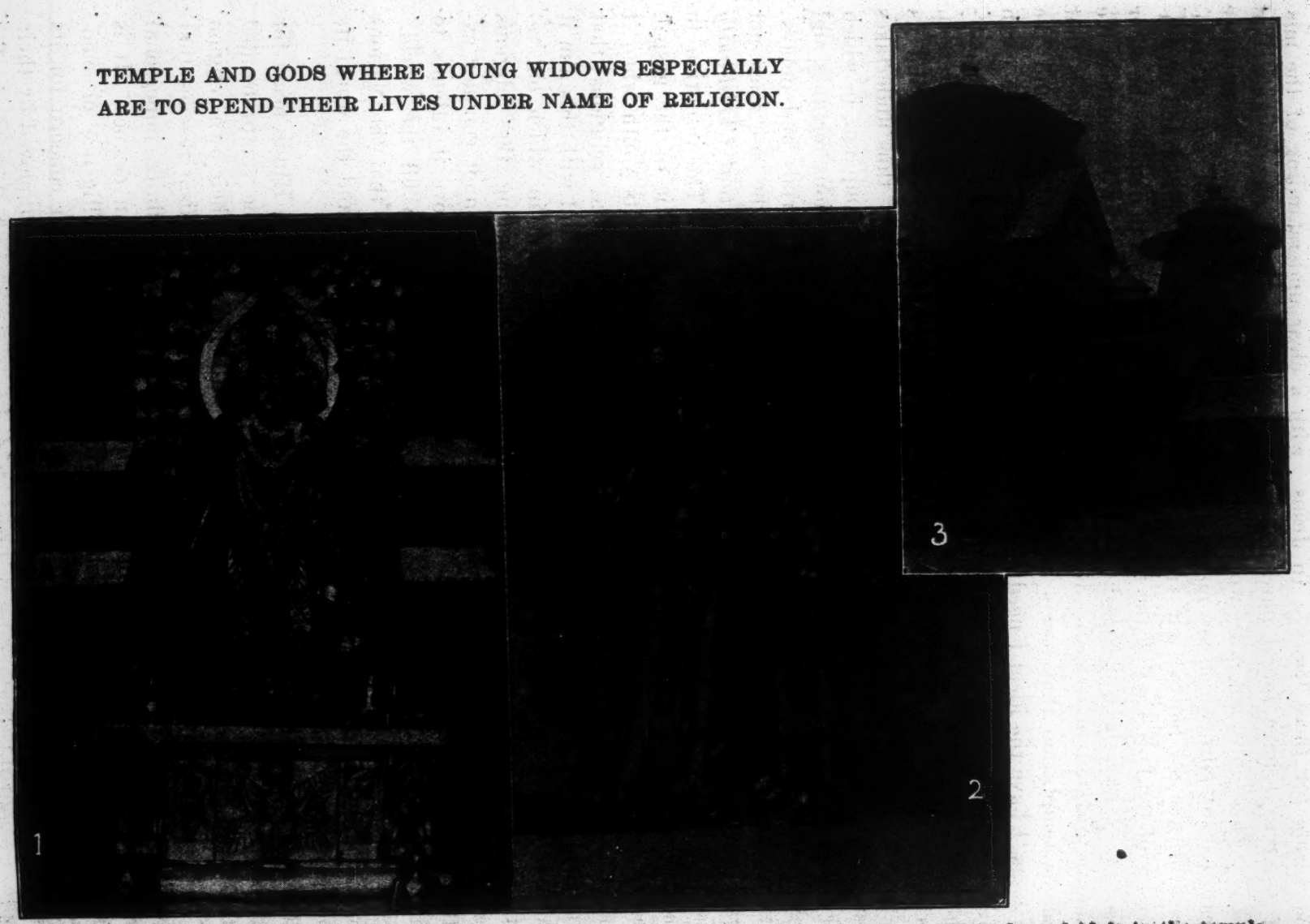
So a man is set at variance with his father and his foes are they of his own house. But wherever the knowledge of Christ is made known, this supreme test must be met. It is because Christ alone is able to satisfy the longing soul of His own blood-bought children that the followers of Christ are commanded to go out into all the world and tell the good news of His love to all those who are without love. No matter what the cost, the price must be paid. ''These are they that have come out of great tribulation'' is still the description of those whose place is around the throne.

Robert E. Speer closes his book, ''The Light of the World'' with this statement of the faith that is to conquer the world:

''As absolute, it must displace all that is partial or false. It must conquer the world. The people who have it must be a missionary people. This is the solemn duty with which we are charged by our personal experience of the treasure that is in Christ, and this is the solemn duty with which any true comparison of Christianity with the world religions confronts us. Alike from the look within and from the look without we arise with a clear understanding of the missionary character of the religion that bears the name of Christ. The attitude of that religion is 'not one of compromise, but one of conflict and of conquest.' It proposes to displace the other religions. The claim of Jeremiah is the claim of Christianity. ''The gods that have not made the heavens and the earth, they shall perish from the earth and from under the heavens.'' The survival of the Creator, joyfully foreseen, is the ground of its confidence and its endeavor. Christianity thus undertakes a long and laborious campaign, in which it must experience various fortunes and learn patience from trials and delays; but the true state of the case must not be forgotten, namely, *that Christianity sets out for victory.* The intention to conquer is characteristic of the gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love, but in love it intends to conquer. It means to fill the world.' It must do so in order that the Nations may have their desire and the world its Light.''

The utter need of the Hindu heart for our Christ can only be comprehended when we realize what their own religion offers. Popular Hinduism teaches that there is a supreme, infinite, impersonal spirit, which is only an essence. It is without conscious intelligence or emotion. It has no care or concern for its creatures and remains unmoved by their regard or prayer or worship. It is distant, unapproachable and self-absorbed! It is but a name. It is nothing. But man has cares, troubles and sorrows,

TEMPLE AND GODS WHERE YOUNG WIDOWS ESPECIALLY ARE TO SPEND THEIR LIVES UNDER NAME OF RELIGION.



Picture No. 3 shows a famous temple of the gods in North India. Pictures 1 and 2 are flower-draped idols in the temple.

and needs one who can be touched with sympathy, one who can be moved to help him. Man longs for some being to adore, who will regard his homage and receive his worship. So the Hindus have conceived of a multitude of deities, a panetheon of 330,000,000 gods, at the head of which are three principal ones with their wives. These three are Brahma, Vishnu and Siva. Brahma is the creator, generator, lord of all. Vishnu is the preserver, and Siva is the destroyer and producer. Only Vishnu has revealed himself to man in what are known as nine incarnations—and one more to take place in the future. These incarnations have revealed Vishnu as a fish, a tortoise, a boar, a man-lion, a dwarf, Rama with an axe, Rama-candra, Krishna and Buddha. Krishna is the Dark God and is the most popular of all the incarnations of Vishnu, perhaps because he is most dreadful and the most to be feared.

Another of the popular gods, because so dreadful and so much feared, is Kali. Thoburn said of her:

"Each god has one or more wives who are worshipped. The wife of Siva is known by different names, the most popular of which is Kali. In this character she excels her husband in her love of wanton destruction, and her image is perhaps as revolting an object as can be found anywhere in the world. She is represented as a black woman with four arms. In one hand she has a weapon, in another the giant she has slain, with the two others she is encouraging her worshippers. For ear-rings she has two dead bodies; she wears a necklace of skulls. Her only clothing is a girdle made of dead men's hands, and her tongue protrudes from her mouth. Her eyes are red as those of a drunkard and her breasts are smeared with blood. She stands with one foot on the thigh and the other on the breast of her husband."

And Mason in Lux Christi says:

"Kali is thus described in the Tantras, or sacred books of goddess-worship: 'One should adore with liquors and oblations that Kali, who has a terrible gaping mouth and uncombed hair, who has four hands and a splendid garland formed of the heads of the giants she has slain and whose blood she has drunk, etc., etc., ad nauseam."

But our "God is love." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "As one whom his mother comforteth, so will I comfort you." "Cast thy burden upon the Lord." "He careth for you." "God is merciful and gracious." "He also will hear their cry and will save them."

Jones says, "Christianity teaches what is entirely absent in Hinduism, that God is our Father and that men are brothers, that God has suffered for man, and that the end of man's life is to love God and his fellowmen and to serve them in the power of love."

"Hinduism has not met India's need, and never can meet it. It can be met in only one way."

"What India wants," says Robertson, "is one thing only, and that is Christ."

"India has no sorrow that Christ cannot heal."

There is another point of comparison which could well serve as the exclusive basis of choice, and that is the one of the sacred books. We have "the glorious gospel of the blessed God," which is "a lamp unto our feet and a light unto our path." "In them ye think we have eternal life and they are they that testify of me." "The Word of God is quick and powerful," etc. "All Scripture is given by inspiration of God."

The sacred writing of the Hindus contain much that is simple and beautiful, yet, like all such heathen literature, they are full of silly and repulsive statements. Thus the "Institutes of Vishnu" declare that "cows are auspicious purifiers;" that "drops of water falling from the horns of a cow have the power to expiate all sin;" and that "scratching the back of a cow destroys all guilt." The Brahmans assert that prayer, even when offered from the most unworthy motives, compels the gods to grant one's wishes.

A few years ago some of these holy writings were translated into English, and the British Government was compelled to prohibit the use of the mails for their circulation because they were classified as obscene literature.

"When obscene pictures or representations were forbidden by the penal code, in the following article:

"'Whosoever sells or distributes, imports or prints for sale or hire, or wilfully exhibits to public view, any obscene book, pamphlet, paper, drawing, painting, representation or figure, or attempts or offers so to do, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine, or with both.'

"It was necessary to make the following exception:

"'This section does not extend to any representation sculptured, engraved, painted or otherwise represented on or in any temple or on any car used for the conveyance of idols, or kept or used *for any religious purpose.*'"—Speer.

The Tantras are sacred books that are too evil to be translated. Of these a most illustrious swami in an address to a Bengali audience:

"Give up this filthy Vamachara that is killing your country. * * * When I enter my own country, with all its boast of culture, it is a most disgraceful, hellish place I find, when I see how much the Vamachara has entered our society. These Vamachara sects are honeycombing our society in Bengal and it is those who carry on the most horrible debauchery at night who in the day time come out and preach most loudly about conduct, and in this way they are backed by the most dreadful books. They are ordered by the books to do these things. They are published by the cart loads, and poison the minds of your children instead of teaching them your Vedas. Do you not feel, fathers of Calcutta, a shame that such horrible as these Vamachara Tantras, with translations, too, should be put into the hands of your children, boys and girls, and their minds poisoned, and that they should be brought up with the idea that these are the Sastras of the Hindus?"

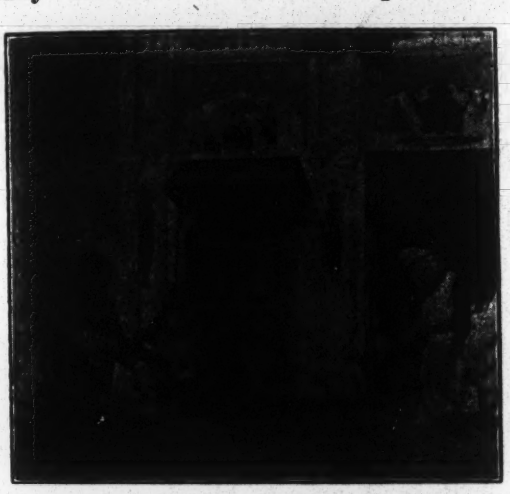
The best known of the sacred writings are the revelations known as the four vedas. They contain hymns, ritualism and philosophy.

The most popular bible of Hinduism is the Gita, more Christian in sentiment than any other. It teaches the need of a personal deity exalting Krishna as the Supreme Being. It teaches all the virtues, but at the same time justifies murder, upholds caste, obscures ethical distinctions, paralyzes moral responsibility, and makes no provision for sin, forgiveness or true salvation.

But all that is good in the Gita is in Christianity. "The salvation it teaches," as Bishop Caldwell said, "Is not a salvation from sin by means of a new birth to righteousness, commencing in the present life and projected hereafter, but merely a salvation from the necessity of being born again in repeated births, by means of the final emancipation of spirit

from matter." And yet the Gita is India's noblest religious book.

"The one idea which is impressed on on the mind," says the Rev. J. N. Farquhar, after a survey of the sacred books of India, "is that Hindu literature is an endless succession of fruitless attempts to reach a satisfying sacred book. As the history of Hinduism is a long search after God, each new effort implying the failure of the preceding, so the unimaginable extent of the sacred literature is an open confession that the right book has not yet been found. There are many Hindu books which please the



Worshipping Their Household Gods.

philosopher; there are many Hindu books which amuse and interest the peasant; but there is no Hindu book which interests both and uplifts both. Every aspect of Hinduism and every sect has its sacred book, but there is no books which teaches Hinduism as such. Perhaps the Gita is the best compendium in existence, but even the Gita is a sectarian manual and is totally unfit for the educated. Does not this history, so great, so suggestive, and yet so unsatisfying, show that the Hindu soul needs just such a book as the Bible?"

"I am not a Christian," wrote a Hindu in a widely quoted article in an Indian magazine eight years ago, "but I think the more Christ-like we become, the better for us and our land. And towards securing this happy end, nothing can be more effective than the practice of placing before the minds of our students daily and repeatedly the ideal of love, self-abnegation, and suffering for others' sake, that is presented to us in the pages of the Gospels.

"How simple, how direct, how unadorned is the Gospel narrative! Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the slokas of the Puranas or the mantras of the Rig-Veda.

"Yes," Max Muller tells us a friend wrote to him, "you are right; how tremendously ahead of other sacred books is the Bible! The differences strike one as almost unfairly great." But the unfairness lies in withholding the one supreme book from the world.

Apart from the religious elements, or gods who are worshipped or the books that are held sacred, the effect upon the social life of a people constitutes a ground for choice. A god that is worthy and noble will beget in his worshippers worth and nobility. A god that is pure will beget purity. A holy god will beget holiness. If people are characterized by degradation and in justice by oppression and sin, it may be safely concluded that their gods are man-made—the creatures of their own sinful minds.

"A religious system," said the Report of Commission IV on The Missionary Message in Relation to Non-Christian Religions, at the Edinburgh Conference, "must be judged by its moral and social results. This is an axiom for all who believe that religion is the fundamental thing in human nature. 'The tree is

known by its fruits.' This is true everywhere, but it is especially true of India where the problems of religion have for thousands of years been the supreme concern of the greatest minds. Our correspondents trace the manifold ills of Indian life, the immense outgrowth of mendicant asceticism, the petrification of society in the caste system, the abuse of child-marriage, and the manifold hardships of widowhood to the same deep root as that which is manifest in all the infamies of popular idolatry—the defective conception of God, the turning away of the human heart from its Father in mistrust and fear, the unbelief which is the root of all sin. The pathological analysis is convincing and complete."

The gods of India have cast a social blight upon all the land. They have crushed the people under the iron heel of caste.

"A more elaborate social system than this was never known in the world. It is an order of social tyranny of the worst sort, whereby every man is compelled to give up his own individuality and to be bound to the iron will of an ignorant community; a will also which is based upon the past and conforms to the rules and habits of peoples who lived in remote antiquity. No greater millstone could be hung around the neck of any people than that of the multitudinous caste rules of Manu and later accretions which are the all in all of Hindu life. There may have been good in this system in the past, and it may have conserved some blessings of antiquity; but today it is the worst tyranny and the greatest curse that has blasted the life of the people. It is the source of their physical degeneracy, for it compels them to marry within narrow lines of consanguinity. It has cursed the people with a narrow sympathy for no man in that system deems it his duty to bless or help those beyond his own caste. It has sown poverty broadcast over the land; for it prohibits a man from engaging in any work or trade which is not prescribed by caste rules and customs; and thus has brought many to penury, want and famine. When the caste-prescribed occupation or work is not available, the suffering is very great."

Krishna is to be condemned because he has condemned woman and has deprived her of her God given place in life and has heaped upon her unmeasured injustices and wrong.

"For more than twenty centuries, she has had no recognized position in religion or in society. Her spiritual destiny has been entirely in the hands of man. By the highest authorities her salvation has been made entirely dependent upon her connection with him. She has absolutely no right of worship of her own. From the cradle to the grave she is in man's keeping. Until she is married, supreme obedience to her father is her only safety; while her husband lives, heaven's blessing can come to her only through his favor and prayer; and, after his death, her sons become her lords and the sole guardians and protectors of her spiritual interests. All this is everywhere recognized by Hindu society, and by none more than by the woman herself."

Child marriage and child widowhood are blots upon the religion of the Hindus that cannot be washed away by any virtue that their whole system can present.

Widowhood is the last word in the category of human suffering.

Our Christ ennobled woman. "Neither do I condemn thee, go and sin no more," contains the kernal of the Gospel in its bearing upon life socially. Paul summed

up the social Gospel of our blessed Lord in those wonderful words, "There is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus."

The Hindus have realized their utter inadequacy religiously, socially, morally, and intellectually, and there have been several strenuous efforts made at reform. The somajes are the results of these reform movements. Much good has been accomplished but all lack the "one thing needful." We Americans are especially interested in the leadership in this line of Mrs. Besant. The Indian Witness says, "We imagine the leaders of Hindu society must have deep searchings of heart these days in contemplation of the straits to which their religious and social system is reduced. The herculean efforts of Mrs. Besant to galvanize somnolent Hinduism into some degree of animation must appeal to the sense of the humorous in thoughtful Hindus. Imagine the situation: a foreigner, a *woman!* seeking to avert the chill of death from the body politic of Hinduism! A *woman,* endeavoring with might and main to extort from the apathetic Hindus the funds with which to start a Hindu college which is expected among other feats, to extirpate all disloyalty from the bosoms of young Hindus."

Mitchell calls it a theosophical movement and says of it, "The great support of this movement has been an 'English lady,' Mrs. Besant, who must be possessed of some peculiar charm, or power of persuasion at least, for she has induced the Maharaja of Benares and other rich Hindus to contribute large sums to the 'Central Hindu College.' Many scholarships have been founded, and in two or three years the students have become fully 500. We are not sufficiently acquainted with Mrs. Besant's theosophy to venture on explaining it; but one thing is certain, it is strongly, passionately anti-Christian."

"The Reis and Rayyet," an influential paper of the Orthodox Hindus of Calcutta, speaks contemptuously of Mrs. Besant's ecstacies over the beauties of Hinduism, and says, "When an English lady, of decent culture, professes to be an admirer of Tantric mysticism and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten."

Thoburn says, "Many additional appalling and revolting spectacles could be rehearsed but have been purposely omitted lest the writer should be charged with immodesty or accused of being hopelessly biased in his judgments. Immorality, dishonesty, superstition, idolatry, inhuman practices and other evils exist because of their religious beliefs, and summon every Christian to instant prayer, sacrifice, and effort in order that a loving Father and a saving Christ may be made known to the millions of India."

Amy Carmichael presents our responsibility in these words, "Humdrum we have called the work, and humdrum it is. There is nothing romantic about potters except in poetry, nor is there much of romance about missions except on platforms and in books. Yet 'though it's dull at whiles,' there is joy in the doing of it, there is joy in just obeying. He said, 'Go, tell,' and we have come and are telling, and we meet Him as we 'go and tell.'"

"And this is only Asia, only a part of Asia. God looks down on all the world and for every one of the millions who have never crowned Him King, Christ wore the crown of thorns. What do we count these millions worth? Do

we count them worth the rearrangement of our day that we may have more time to pray? Do we count them worth the laying down of a single ambition, the loosening of our hold on a single child or friend? Do we count them worth the yielding up of anything we care for very much? Let us be still for a moment. Christ counted souls worth Calvary—*what do we count them worth?*"

Our choice is made, "Ye are Christ's. And Christ is God's." "The glorious Gospel of the blessed God" has been ours all our lives and throughout the centuries past. But the bargain is not closed. He Whom we serve, has said, "Go, tell," and if we love Him we will "keep His commandments." We need not disturb ourselves about whether the Hindus will be saved if they die without accepting Christ, but we do need to be greatly concerned about whether we will be saved if we fail to give the Hindus a fair chance to know Christ, and to make the supreme choice between Krishna "the Dark God" or Christ Who is the Light of the World, and the Savior of all men.

THE KEY TO THE WRONGS OF INDIAN WOMANHOOD—HINDUISM AND ISLAM.

By Mrs. E. E. Campbell, Sialkot, India.

THE CASUAL observer of life in India sees much of happiness. There is joy and freedom from care. There are many happy homes. Everywhere there are laughing playful children. Weddings, fairs, and other social events fill up many of the days.

One, however, who sees deeper into the homes and hearts finds that life, and especially woman's life, is lived with a great dark background. The admixture of sorrow and pain is far too great.

To discover the cause of this one need but study still more deeply the life of the people. Social conditions are soon found to be all wrong with the crushing system of caste. The sway of custom, too, is found to be a great evil, binding to the past and barring the way to progress. Poverty, again, is seen to be a heavy burden. Many every day go hungry. Multitudes are insufficienty clothed.

But these alone are not the real cause of India's dark sorrows. The homes of those that have money are little, if any, more exempt than those that have not. The burden rests upon the high castes as well as upon the low. Back of all these there is something still more fundamental—religion. India is intensely religious and all other conditions that may be found are so locked and interlocked with her religious beliefs and practices that any full understanding of her problems or any hope of change for the better must begin here.

Life everywhere is largely dependent on religion and on the things that spring immediately from it. This is true of man's life. It is even more so of woman's. And especially do the relationships between man and woman find their control in religious faith and influence. The world's religions have produced relationships that vary from those that are fair and noble and high to those that are unfair and degrading and low. India has borne the heaviest curse, perhaps, that has rested upon any land, for Hinduism and Mohammedanism are without doubt among the very worst of all religions in blighting and lowering life, and in India both these faiths hold sway. Together they have interacted one upon the other to establish customs that are more degrading and blighting than either would have produced alone, and a double portion of their curse has fallen upon woman.

A Hindu writer has said, "There are many Hindu sects in India, but upon two main points we all agree—the sanctity of the cow and the depravity of woman." Manu, the great law-giver, writes, "For woman there is no special sacrifice, nor vow, nor even fast; if a woman obeys her husband by that she is exalted in heaven." And again, "Though of bad conduct or debauched, or even devoid of (good) qualities, a husband must always be served like a god by a good wife."

Little Children of the Sweeper Class.
(Unusually Well Dressed)

Mohammed has said, "Woman is weak in mind and religion," and "She must serve her husband like a slave, and love him like a mother." The Koran sanctions polygamy and gives the husband authority to divorce his wife "without the assignment of a single reason, or the notice of a single hour." To the Mohammedan, heaven is a place of bliss in which sensual pleasures are unrestrained and eternal.

Guided by such religious principles as these India's social life has lacked all incentive to recognize the worth of woman. It has been unlawful as it were to recognize any such worth. The sacred sanction of religion has rested not upon the elevation of woman, but upon her degradation.

Out of such conditions have come the unspeakable woes of widowhood. Out of them has come the life of seclusion into which woman has been forced, with man estimating her as unworthy of his trust and with woman responding no doubt to his low estimate of her. Man has neither trusted her, nor has he trusted other men in their relationships with her. Let her then live wearing the veil. Let her be rigidly secluded within the home. Let there be child marriage and the little wife hurried away as soon as she needs protection to her husband's home, where the husband himself will be responsible, or where he may let the watchful, and often cruel, eye of his mother guard for him the honor and virtue of his wife. What matters it if all this spells separation and sorrow! What help is there for it if oftentimes there be bitter tears and cruelty and heart aches! It is the less of two evils. By it women may be shielded and protected for their husbands. This is as it should be. And what matters it anyway! They are only women after all!

With her outlook limited by the four walls of her own home what can there be outside of the home concerning which woman can know enough to converse intelligently? And especially when we remember that less than one in a hundred can read. We were talking to a woman in Zafarwal City one day who

showed us with great pride and tenderness a plant she had growing in an old Standard Oil tin. She said it was all the green she ever saw for she never was allowed outside the door! In another home an old mother said she had come there a little bride and had never been outside the courtyard since!

What can there be in such homes for subjects of conversation or real companionship between men and their women folk! Yet these women to find any happiness in life at all must please their fathers and brothers and husbands.

A GROUP OF VILLAGE PEOPLE IN SARGODHA DISTRICT.
Miss Warnock and Mrs. Shahbaz, the Bible woman, (wife of Rev. I. D. Shahbaz), are standing near the center. Miss Cleland is farther back.

No way seems open to them except that of servile obedience and slavery, and a readiness always to please in gratifying desire and passion. Once allow such conditions to prevail and the tendency is downward from that day on. No home life can be higher than the controlling incentives and emotions which reign in the hearts of those who live in the home.

Polygamy is one of the heaviest burdens for women to bear. A wife may be comparatively happy in her home until suddenly she finds her husband has discovered some one younger and more beautiful, and has brought her to the home as his wife. One of the saddest pictures I have of life in India is of a supplanted wife. As she talked with me and told me about the coming of the new wife, young, beautiful, strong, and well, and of how all the best of her jewelry had been taken from her and given to this new wife, and of how her husband ignored her absolutely, bestowing all his favors upon the new wife, her face was unspeakably sad, and despair was written deep upon it. Then the new wife passed through the room in her rustling silks and tinkling jewelry, and the face before me changed instantly, expressing, as I never would have believed a face could express, envy, jealousy, and hatred. And the new wife! Oh, how cruel she was in her bearing—glorying in her triumph over a poor sister! There was no pity or sympathy in her face, but only heartless pride and satisfaction as she swept haughtily through the room.

It is woman, though, that adheres most tenaciously to the laws of caste and custom. It is woman that fans most

devotedly the fires of religious devotion. It is woman that preserves inviolate every foolish superstition. One day we were taken to see the wife of the leading man in a village. He was a high caste Hindu so we were not a little surprised to see his wife cooking meat for the evening meal. "Why," we said, "are you not Hindus? Do you eat meat?" "Oh," she said, "my husband does. He is out in the world and mingles with other people so much that he has adopted many of their customs." "But," we said, "will you not eat some, too." "No, indeed," was her emphatic answer, "never."

So it is that one of the saddest things about woman's position is that she herself by her unflinching loyalty to the very customs and superstitions and religions that degrade her makes it many fold harder to rescue her from them than it would be if she were seeking deliverance or were even willing to be delivered. This is not because she loves the place of subservience in which she finds herself. It is rather that she clings with utter abandon of tenacity to all the superstitions of the past and persistently fears to give them up or allow any change in them. The men of the East are to be sure slow to break away from the past. The women are "ten times doubly so."

Yet we find India's women, with all their narrowness and degradation, attractive and lovable, and rejoice that we have in our possession the great remedy for all that burdens and hurts and degrades them.

I think one can never appreciate fully the preciousness of the Gospel message until she has sat with these dear India sisters and while telling them the old, old story has watched the hard cold faces grow beautiful as the truth enters into their hearts, bringing hope and the yearning for higher and better things. And then when she has seen India's despised ones become under the influence of Christianity gentle, educated, refined women—queens in their homes, loved and honored by all, she praises again for the loving Saviour Who said, "Go ye into all the world and preach the gospel to every creature." How we rejoice in the beautiful examples of transformed womanhood we have in Pandita Ramabai, Chandra Lela, and many, many others less widely known but no less winsome in their lives and service!

Hinduism and Mohammedanism, we have seen, are the key to India's wrongs —the sorrows and degradation of her women. The religion of Jesus Christ is the key which will unlock for India's women, as for all who accept it, the life of happiness and love and holiness.

THE MISSIONARY AND HIS TASK.

By Rev. W. T. Anderson, D. D., India.

THE MISSIONARY has been so often written about that it seems unnecessary to say much about him.

We all know that he should be an individual of spiritual power, of good common sense and one whose love never faileth. He should be a specialist in meeting people in personal work and have a burden for souls. He should be able to speak the language so as to be well understood. He should have patience of such a quality that no matter how many plans are interfered with during the day he will keep his smile ready for all persons. It is a great asset if he is skilled in the use of tools and knows something of building. I know of many missionaries who had no special training in these things, to be called upon to make brick, build houses

and churches, take charge of industrial plants, look after the farming of certain tracts of land, suggest how the farmer might improve his stock and doctor the sick like a veteran dispenser of medicine. With all these various acquirements he must be able to enter the thought life of the simplest, unlettered outcaste in his district, also he must be sanctified for this great work.

The Task.

This is usually thought of *en toto* as the evangelizing of the five million people for whom the United Presbyterian Church is responsible in India; while this is true it does not convey much to the average reader nor does it explain the whole task.

The fact that the work was begun more than sixty years ago must not be forgotten for this adds new conditions and new activities. In the early days there was simply the sowing of the seed and guarding it with prayer, later the missionary is called on to receive new converts through baptism into the church. This opens up a wide field for vision and activity.

Officers must be sought and trained ministers must be educated and trained to shepherd the flock and train them to be witnesses for the Master before the non-Christians about them. The task here becomes the establishing an indigenous, self-supporting, self-propagating church, this calls into being schools, colleges, seminaries, industrial plants, medical schools and hospitals with numerous other agencies which are called into existence to meet the various needs which arise as we move toward our goal.

One of the needs which was soon revealed in the little Indian church was the creation of self-respect as a step toward commanding the respect of others. The majority of our Christians thus far have been from the outcastes; the untouchables who had lost not only the respect of the non-Christians but even their own self-respect was gone. We were often called upon to discipline them for eating carrion. It was evident to the missionary that the native church could not become much of an influence among the non-Christians while they practiced this self-debasing habit. So a vigorous propaganda together with discipline was instituted against it and these were backed up with earnest unceasing prayer with the result that the custom has been discontinued and there is such a sentiment against it that no Christian is bold enough to eat carrion. Even the non-Christians have to a large degree given it up because of the enlightenment which has come through the propaganda of the missionaries.

Another evil appeared in the church due to the custom of early engagements and general social conditions, an evil which is found even yet in the church at home, that of the Christian marrying with the non-Christian. This seldom if ever works out to the good of the church or of the individuals concerned. Much effort has been expended in the endeavor to overcome this evil. Through faithful teaching and discipline together with legislation by government which has restricted the non-Christian teachers in their rights to perform the marriage ceremony for the Christians, the evil has been lessened though not obliterated.

The church consisting largely of those whose ancestors perhaps one in one hundred thousand even could not read and few of them had any vision of the need of an education, this of course could not be allowed to continue if we were to have the kind of a church that would

eventually Christianize India. So the missionary had to start schools, mostly at first, he had to employ non-Christian teachers, he had also to overcome prejudices against education in the parents, for a time this had to be done by giving of rewards, later free tuition, now most of the schools charge fees. A desire for education has been created in many and is ever growing. The success has been so great that the Government

SELF-SUPPORT PASTOR DAVID, HIS WIFE, MOTHER AND CHILDREN.

These self-support men are all examples of great faith. They don't know what their income will be. Their wives are no less heroic

in her last year book announced that the little Christian church made up largely from the untouchables, has three times as great a percent of literacy as the great Hindu body and four times as great a percent of literacy as the Mohammedan community. Manifestly a miracle when we consider from what condition it has arisen. It is such tokens of the Master's favor upon us that gives the assurance that though the task is great and much yet remains to be done, it will some day be completed.

You see that the way of working has been largely decided by the conditions met. We found a class of day laborers with but few skilled workmen among our Christians. The church could not afford to have all the skilled workmen non-Christian, she she called into being the industrial schools that she might train her own artificers. We have weaving, blacksmithing, carpentry, shoemaking, masonry, tailoring and such common trades taught in our industrial plants and many are even now making good in their various trades in competition with the non-Christian tradesman.

The church is made up of persons who knew little of the word of God and were unable to feed on the word except as it was taught them by those who could read and trained for this work. This made it evident that we must have Christian Training Schools where we could train those in the lower classes to use the "Sword of the Spirit," for it was evident that all did not have the ability to take a full seminary course, nor did the situation allow of such a delay for new villages were calling for teachers and the Christians already baptized had to be fed and trained in things spiritual, so our training schools were called into existence.

A ministry was an absolute necessity before we could have an indigenious church. The secular schools soon turned out those of sufficient education to enable them to take a theological course, so a theological seminary was started.

Their suffering through neglect, ignorance and mal-treatment was always

known to the missionary and constantly calling upon his sympathies and creating within him a desire to help and so far as possible relieve the suffering. It was clear that he could not rightly reveal the Christ to them if he remained indifferent to these conditions and did nothing to make them better, so the medical missionary with his hospitals and dispensaries were born through dire necessity.

In the case of the Mahammedan the task is a hard, yet hopeful, one, "It is the task of persuading the proudest man on earth to accept what he detests from men whom he despises," says Dr. McNaughten, of Turkey. It is evident this is no light task, yet the events of the past few years have done much to humble this proud man. His vision of Pan-Islamism has now no hope of being realized. He is being still more humbled by having to submit to the rule of the man he despises He is today to my mind, more approachable than ever before. Many of the barriers have been burned away and he stands before the church a person in need. His hope in the old regime has gone, he has really no objective left. It is the churches opportunity to give him an objective. He is feeling a lack of something, he does not know just what it is but there is a thirst which leads him to listen to the Christian preacher as never before. Islam is our most urgent task today. How will we meet it? Outside of China I think India is the most hopeful field for a forward movement among Moslems. It is far from, both, the political and educational center. The Moslem has been a subjected people in India for generations. He is already much more humble than the Turk. India has had years of mission effort among these people and not without influence they are easily approached and nearing the time when we may expect a mass movement among them.

Now that we are able to give more effort to the high caste, we find it necessary to specialize. There is so much literature in the religion of the Hindus, Sikhs and Mohammedans that it is impossible for the ordinary missionary to acquaint himself with the literature of all these to a degree that would enable him to get the standpoint or view held by persons of these different religions, so we need an army of specialists in each.

Many are convinced of the truth of Christianity but the social condition holds them back, they call for personal workers to help them make the decision for Christ.

The needs are now quite fully realized and we have asked you for "407 more missionaries" and a four-fold increase in native helpers to meet these needs. Will you go and let go? Will you pray till this task is done? *It can be done!* It will be done for God wills it.

WHY INDUSTRIAL EDUCATION?

By Rev. Osborne Crowe, Gujranwala, India.

LITERARY work, Medical work, Educational work, each of these have a definite and distinct aim for their existence on the Mission Field, yet each is subsidiary in its object to the one supreme aim of mission work in non-Christian lands. Our obligation to preach the gospel, the salvation of the peoples of India are both factors in the establishment of Christ's Kingdom in that land. This I take to be the supreme aim of Mission Work. This aim is inclusive of all that we as missionaries undertake to do. Whatever does not contribute to this may be omitted as

non-essential. The establishment of the Kingdom means the development of a more perfect manhood and womanhood, therefore whatever contributes to this is not only desirable, but vital or at least essential. The aim of the evangelistic work has to do with the heart, to turn its affections towards the true God. The aim of the educational work is to develop the individual's mental capacities to the utmost. The aim of industrial education is the training of the hand, or to develop the individual's physical capacities. The motto at Hampton Institute is, "The education of the hand, the head and the heart." We believe that the training of all these are essential and vitally connected with the establishment of the Kingdom, and the development of the best type of manhood and womanhood. It is my conviction that to educate the hand of the Indian youth, although subsidiary to the supreme end of Mission Work, yet is secondary to no other.

The aim of Industrial Education is to instruct the individual so that gain may accrue to him and that he may be enabled to walk alone. Industrial Education has to do primarily with the world of senses, with the perceptive processes, rather than with the reflective process. Two of the most important senses, the sense of sight and the sense of touch are concerned in this line of training. This is true both in regard to work in the shop and in the fields. Industrial Education widens the individual's perspective of life and enables him to make a more correct estimate of values. Likewise gives him a more effective outlet for the expression of his ideas. Ideas may be expressed in words. They may be expressed in drawings or pictures; yet these do not equal in value the actual execution of the idea in material form, the transformation of an idea into a visible or tangible form. An individual conceives the idea, say of a chair, he may be able to embody that idea in a drawing, but far better still is to gather and fashion the material into a chair in accordance with the idea previously thought out. The importance of Literary and Mental training cannot be overstated or over-estimated, yet we hear the complaint that by it men are not unfrequently made unfit to render any useful or their best service to society, so they become derelicts, preyers upon society and a menace to the state. This is especially true in India, where it has become the custom of every one who receives a college education to consider it the duty of society or the government to provide him with some lucrative employment or position conforming to the dignity which he thinks he has attained.

In regard to Industrial Education it has been said, "That knowledge is of most worth which can be most directly wrought into the fabric of our lives. That discipline of most value which will best serve us in quietly unfolding our own individualities," or as another one says, "It is to put the whole boy to school." There can be no denial of the fact industrial training makes the individual a more efficient and therefore a more valuable member of society. This is a chief reason why industrial training is so needful in our mission field in India.

Our aim is not only the establishment of Christ's Kingdom, but also the founding of His church which should become self-supporting and self-propagating. The church of India is largely a dependent church. Church building and school buildings built by foreign funds. Teachers, evangelists and pastors salaries paid by foreign funds. The reasons for

THE SHOE SHOP AT GUJRANWALA.

Shoe-making is a profitable industry, and one that is well adapted to serve the ends of the institution. It can be carried on by an individual workman, with little machinery and small capital. The Indians are very rapidly adopting shoes cut on the European pattern. This industry should thrive, in connection with the Home, as the improvement of the rough native leather is taken up, and simple machinery is introduced.

this lie largely in the character and condition of the Christian community. Their character needs a large amount of development, training and strengthening. Their condition, which, is one of deepest poverty, needs to be improved, lifted from practical serfdom so that they may become independent and useful members of society. Industrial education will meet this need perhaps as no other agency will.

Industrial training is needful from the standpoint of character and its development. Our present system of missionary education has not, and does not meet our ideals for the youth of India. This may be partially explained by prevailing customs in that land, and probably also certain errors in the system. In many cases it fails to provide them with the practical knowledge that shall be of service in every day life. The fault lies not so much in what it does as to what it leaves undone.

The pupil who passes through the village school, High School and College has been fitted by that course to become a valuable helper in some sphere of mission service, or to become a teacher or preachers among his own people. A most praise worthy object, but we frequently find that not every boy and girl who passes the prescribed course is fitted for teaching or preaching, and no place has been provided in the training showing the dignity of labor. True the missionary seeks to instill into the mind of his pupils the idea that God intended

man to work, but the force of tradition and custom in the land is so strong, along the line of opposition to this that the missionary's advice is as the chaff before the wind. If any one wishes to see this tested it will not be at all difficult. Ask a pupil of one of our High Schools to engage in manual labor during the time of his vacation when the mission is not furnishing food and clothing for him, and as a general rule his whole attitude will be that of "Nothing doing." This is probably not so much the fault of the individual as the fault of the system which fails to provide any training in the dignity and value of labor.

The present system is faulty in that it incites to a type of pride in the pupil that is far from commendable. The pupil feels himself lifted above the social status of his parents in the village home. Many of the young men think the mission owes them an education, but when they have received it, they consider themselves free from any obligation whatever for service in the mission. Would it not be wise to search for some plan by which these young men might work out their own salvation in the way of maintaining themselves and thus learn the value of hard labor in school and out?

Industrial education is but in its infancy in India. Its great possibilities have not even been thought of by many of the best missionaries, much less the many difficult problems involved in this line of mission work. Most all are ready to admit the importance of industrial training as an agency for the evangelization of India, but some consider the difficulties so great that they say, "Hands off." Man's need whatever may be his race or creed, is physical and mental as well as spiritual. Recognition of this need involves the responsibility of meeting that need, or so teaching those people that they can meet it, since in the last analysis the work is their work, and we cannot do it for them. A new heart leads to a new head and also to new and clean hands for work, but it is slow work waiting for handicapped development. And that is surely what the development of a Christian character in India must be. All that aids in this development comes within the scope of mission work. India needs the gospel of Jesus Christ, but she also needs, and needs badly the gospel of industry.

THE MASS MOVEMENT.

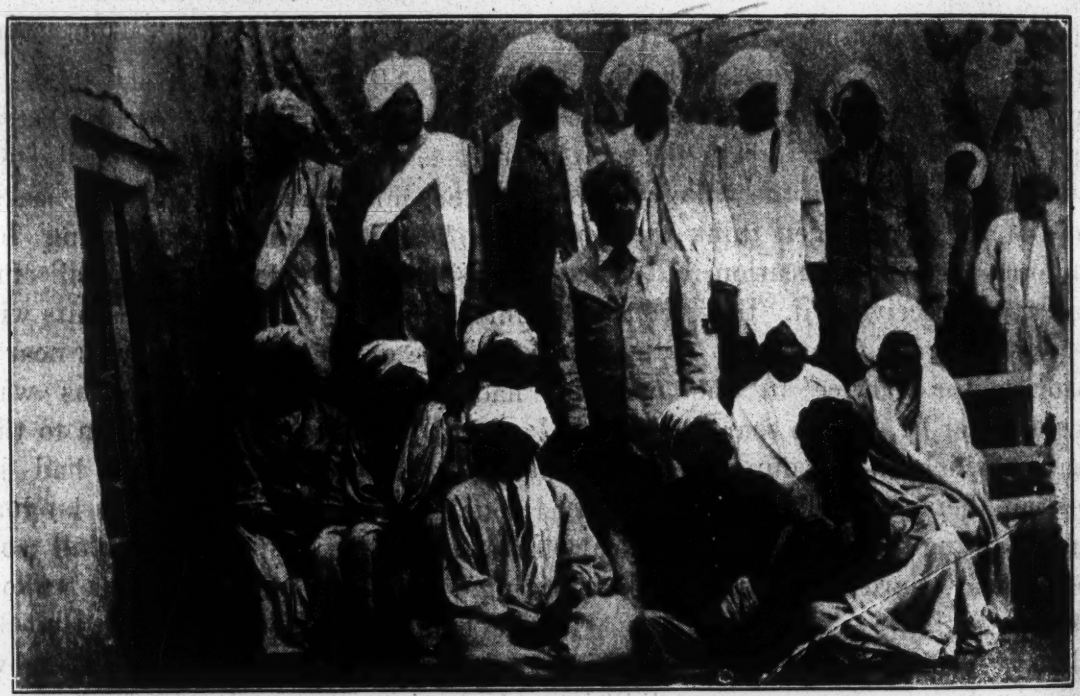
By Rev. E. V. Clements, Sialkot, India.

IN FAR away India, down in the Southern corner of Pasrur District, there is a village where the white tents of the missionaries camp lay basking one beautiful January morning four years ago. A little frost was still clinging to the shaded sides of the tents while a couple of the group of camels near by had just decided that it was warm enough to get up and had risen to their feet. The missionary Sahib had just gone to his office tent with his language teacher expecting to put in a full morning's work mastering some new words he had heard the day before, but like so many plans for a day this one was changed.

Voices were heard outside. "Where is the Sahib? We must see the Sahib for we have urgent business. That's the tent where he is. Wonder if he would be angry if we would lift up the tent door and look in."

The Sahib himself threw up the curtain door and asked them to come in. They came in, seventeen of them, and sat down on the matting as is their custom. "Well, brothers, what can I

This picture shows the New Chapel of the Boys' Industrial Home. The consecration and generosity of a friend in America made this Chapel possible, and a need long felt has been supplied in this comfortable place of worship.



Pastor David and his session. We have great hopes of doing great things through these elders and their wives.

It is social as well as religious and economic as well as seeking soul salvation. It is the movement of the most down-trodden peoples among the millions of India who have found in Christ the Moses who is leading them triumphantly out of the dark Egypt of sin and away from the miserable chains which have fettered their forefathers through the centuries. Just as in Kala Katai the low caste section of the village has come out so in hundreds of villages in our Punjab field until the Christian community numbers over 60,000. Many missionaries hope to see the day when there will be mass movements from the Mohammedans and the Hindus to Christ when as it were nations will be born in a day and India will know her Lord.—E. V. CLEMENTS.

SOME PICTURE GLIMPSES OF THE MASS MOVEMENT IN OUR MISSION IN INDIA.

A small school—all children of Christians of the mass movement. The teacher is sitting in the middle and his wife is standing at his right holding a child.

A village congregation. All in the picture have passed the village Bible story course. Those who failed were not permitted to be in the picture. Notice the soldier near the door. This is the Kila Sub Singh congregation. The pastor, Maula Baksh, is seen standing near the middle. They all came in the Mass Movement.

SOME PICTURE GLIMPSES OF THE MASS MOVEMENT IN OUR MISSION IN INDIA.

do for you this morning?" asked the Sahib. "We have just come to pay you our respects Sahib," replied the spokesman, a strong white bearded man of fifty-five. "What is the real thing you have come for?" asked the Sahib. They hesitated so the circuit Bible teacher who was also along with them spoke up and

Circuit Bible teacher, Badar Din, his wife and children. His wife has great ability as a teacher and at times she has been Bible woman in the Pasrur South Camp.

said that they all wanted to be baptized with their families and relations and that these seventeen men represented eighteen families and that they were all from Kala Katai a large village which we could see across the level plain from the camp, and that they had been enquirers some of them for ten years, but on account of others who wouldn't come they had all waited, and that he had urged them that now was the time for them to get baptized when the missionaries camp was so near. He also said, "I have prepared them for the baptismal examinations" and by that he meant that he had taught them the Lord's prayer, the creed, the ten commandments and some stories from the life of Christ.

The Sahib then asked some questions and received replies such as noted below. "Why do you yourself want to become a Christian?" addressing the leading man. "For religion," the brother replied. "Why do you want to become a Christian?" addressing another man. He said, "My relations in the villages up near Pasrur have all become Christians and they won't allow me to visit them any more until I become a Christian and my wife and children. They tell me about this Christ, how He is better than all the other Gods." "Young man, why do you want to become a Christian?" the missionary asked another. He said, "It is this way, Sahib, I went over to a village last week near Sialkot with my wedding party to marry a girl with whom I had been engaged for ten years. At the time of the engagement they were not Christians and neither were we. The preacher there asked me for my baptismal certificate and I didn't have one and then there was a great uproar and the bride's people would not let her be married to me because I was a heathen and the preacher would not perform any Christian ceremony because I hadn't been baptized, so I am in great trouble and please Sahib put the water on quick." "Brother why have you come here today? I see you have a rag tied around your head, are you hurt?" asked the Sahib. "Yes, a man for whom I worked beat me this morning because I wouldn't accept half as much grain as was my share for working for him a whole year. I am a poor

man and no man of influence will take my part and a relative who is a Christian and knows you missionaries said to me, 'Why don't you become a Christian and these Christian missionaries will be like brothers to you? They are the only people of influence in our country that love us,' and so Sahib I have come with all my neighbors here and we have come after consulting together and we have debated the matter for days and we have concluded to all be baptized and belong to Jesus. Our relatives in other villages who have become Christians have been greatly benefitted and many of them have a strange peace in their hearts." Another replied that he didn't want his children to have to carry the manure basket on their heads as he and his wife had done and that he wanted to send his children to school and that he had noticed how bright and intelligent the Christian children became with school training.

Some questions were then put to the men to find out if they were really prepared for the examination. Some of them were ready, others were not. Some said, "We are old men and cannot learn," but they were all told that they could learn and must learn and all were carefully exhorted as to their motive in becoming Christians and they were told to go home now and all help each other get ready for the great examination in one week and to be certain that their wives knew and that all the children over ten were prepared and the Bible teacher, too, was carefully instructed to make a complete list of every soul, grouping them by families and himself checking off each name after he examined them.

The Miss Sahibas, our lady missionaries and the Memsahiba, the missionary's wife were as delighted and happy as the missionary about this glorious ingathering just at hand. They made a trip to the village especially to see the women and examine them.

At last the big day arrived. It took the missionary party between four and five hours to hear each one's examination and then all sat down on the ground which had been swept clean and they were arranged by families. A Psalm was taught them and sung over again and again. A new Bible story about this Jesus upon Whom they were believing was read from the Bible all the people repeating the words after the preacher as he read. A great crowd of Mohammedan and Hindu neighbors gathered about and stood in a big circle many of them with grins upon their faces and said, "Look, there low-down, out-caste, manure-carrying, carrion eating people of our village are changing their religion today." Others frowned and said, "Who knows what will become of this? We fear this will do us harm and these people will not serve us as before."

A great silence fell upon all when the missionary took a bowl of water and standing up asked the oldest man in the audience to arise and receive baptism. The old white-haired grandfather stood and with bowed head received baptism in the name of the Father and the Son and the Holy Spirit; then the old grandmother who had so faithfully worshipped the mud idol under the tree for sixty years; next the eldest son and his family, followed by the second son and his family and then family after family, until ninety-three souls had been baptized. It was a glorious day.

Regular services were established, a Bible teacher was located in that village. A systematic course of Bible stories has been taught from that day

until this. A year ago two of the young men were chosen for elders and this village will soon become the center of a circle of villages which will call and support their own pastor.

In this true story which you have read you have seen the Mass Movement as it works. You see it is so different from any thing you have here in America. It is the opposite of individuals coming to Christ. It is a community movement. It is discouraging often in that strong individuals that would become Christians at once are kept back by their friends. Different influences enter in as you have noticed in the story and finally some day the leaders of the community sit down and talk it over and so many are in favor that they decide to all become Christians.

INDIA'S LOYALTY IN THE GREAT WAR.

By Rev. W. D. Mercer, Gujranwala, India.

INDIA'S loyalty in the great war is a subject frequently mentioned. Perhaps the chief reason that this matter attracts attention is because her loyalty was hardly to be expected. For there never has been and probably never will be a more opportune time for India to break away from British rule than during the recent war when England's interests were so completely tied up in Europe. When we remember that India contains sixty millions of Mohammedans and that loyalty to Great Britain meant fighting against their brother Mohammedans, the Turks; when we realize, too, that to the Northwest of India lie Persia and Afghanistan which are solid Mohammedan countries and where German propagandists were doing their best to stir up trouble, we may conclude that it would not have been surprising if India had attempted a revolt. Nevertheless during the whole period of the war she remained peaceful and no disloyalty appeared on the surface though there may have been some secret plotting in certain places.

Loyalty as applied to India is very different from the high type found in America. In a country where the mass of the people are ignorant, where there has been no independent national life, where morality is so low and where right and justice makes no strong appeal, it is hardly to be expected that loyalty would rise to the height of a noble sacrifice for a cause so far away. Yet it can be said that India was loyal. The very fact that she remained peaceful denotes one kind of loyalty though of a negative kind. But even this was highly appreciated by both Great Britain and all the missionary societies operating there for England was thus able to conserve her forces for the great crisis in Europe and the work of building up the Kingdom of Christ in India went on unhindered.

But India showed more than a negative loyalty. She gave considerable financial help to the great cause. A war loan was launched by the government very similar to that of other countries. The Red Cross also solicited funds for the support of her work. The interest of the school boys was also enlisted through what was called the "Our Day Fund." Every school boy was supposed to give at least a few pennies to this fund. These various funds operating by the help of the government were thoroughly organized and their appeal reached every village of India. Many wealthy Indians contributed large sums to the war funds among whom were the Rajas or rulers of the native states under British control. A large gift from a Raja meant not only the loyalty of an

individual but the loyalty of the people that he represented.

Another mark of loyalty was the manpower that India gave to the war. In addition to the army of combatants numbering several hundred thousands, many more of India's young men went as medical workers, clerks, ambulance drivers, stretcher bearers, laborers, etc. These came from every tribe and religion of India and I am glad to say, that the Christians did their share.

A Lieutenant in the Army from India Who is a Christian.

By far the most interesting part of India's help was her army. Soon after war was declared several regiments of the native army were sent over-seas to Egypt, South Africa and France. The work of recruiting was also started in order to enlarge the army. This work of recruiting was carried on by the government in a very forceful and systematic way. As conscription was considered unwise, very enticing monetary inducements were offered to the recruits; also prizes and titles of honor were given to those assisting the government in securing recruits. The most of those who responded were from the poorer class as the advantages of the army for them were much greater than could be gotten elsewhere. By these methods the Indian army was greatly increased but it is a matter of regret that very few of the educated or wealthy volunteered for the army. These recruits, after six months' training were sent to various places. They served on the frontiers of India, Mesopotamia and South Africa. Very few of those recruited after the war began were sent to France.

A few tribes of India are famous warriors. The most noted of these is the Gurkhas. They are small of stature but brave and very active. Instead of a sword they carry a peculiarly curved knife. They are noted for their ability in hand-to-hand fighting. They have always been loyal to the British arms and great confidence is placed in their loyalty. They were the first of the native troops to be sent to France where they won distinction.

Another famous tribe of warriors is the Sikhs. They are the largest in stature of any of the Indian people, and make splendid looking soldiers. They remained loyal to the British during the Sepoy Mutiny of 1857 and rendered valuable service. Since the time of Gobind Singh their last great religious leader they have been a military people and their history shows many deeds of valor. Some of the Sikh troops were also sent to France where they fought bravely for the cause of the Allies.

It may be of interest to the reader to know something of the part played by the Indian Christians in the army. It must be remembered that the Christians of India have a very short history and that they are without military traditions. The Christians of the Panjab who are referred to here are mostly from the low castes, a tribe that was considered by the government as having no qualifications whatever for the army and who were not permitted to enter the army. Until recently the government made no distinction between low-castes and the Christians who came from the low-caste. But a few years ago the government officially recognized the native Christians as a separate tribe and granted them certain favors that they formerly did not enjoy. One of these was the right to enter the army. Two regiments of Panjabi Christians were recruited from all denominations in the Punjab. Our own denomination furnished her share. In Gujranwala which was a recruiting center for a large district, it was estimated that one Christian out of every eighteen of the Christian community was in the army or one out of every six of the men of military age. They took their training well and rendered valuable service along with the other native troops. They are considered absolutely loyal by the British officers and have been highly complimented on the progress they have made.

Another evidence of India's loyalty was the celebrations that were held when the armistice was signed. When the signing of the armistice was announced in India there was great excitement. The schools were dismissed and many offices were closed. The flags of the Allies were unfurled from all public buildings or from private dwellings. In the cities bells were rung and whistles blown. The real celebration came later, however, on a day appointed by the government. In every city and in every district center throughout India a celebration was held. The one held in Gujranwala, with which the writer is most familiar, will serve as an illustration of what went on all over India.

The first event of the day was a parade made up of the English officials of the city and district, native officials, several companies of native troops, the students and school boys of the schools and a large crowd of civilians. Several bands put spirit into the marching while flags and appropriate banners proclaimed victory to the cause of right and justice and defeat to Kaiserism. Great crowds of bystanders cheered the procession as it passed through the elaborately decorated streets of the bazar. The parade ended at the military parade ground where the rest of the forenoon was spent in watching athletics and professional acrobatic performers. In the afternoon there was a garden party and a darbar at which speeches appropriate to the occasion were made by both English and native officials. At dusk brilliant luminous decorations were seen on all houses according to the native custom and a high grade display of fireworks was enjoyed by the public in the open square near the city. Several of the set pieces were adapted to the occasion, one of which was the burning of the Kaiser in effigy. Gujranwala had perhaps the biggest day in her history and so it was all over India. Surely this was loyalty if one may judge from outward appearances.

But what about the recent riots of India? Do these not tell a different story than loyalty? It does reveal the fact that all are not loyal, that certain sections of the country are questionable;

that here and there agitators have unsettled the people and the result was rioting in several places. Nevertheless, I believe the mass of the people are contented and with the strong hand of Great Britain to deal with the agitators India will continue to manifest that loyalty of which she is capable, largely negative and only positive when directed by foreign initiative. We can only look for that higher loyalty when India becomes Christian and accepts Christian morals as her standard of life.

A TRIBUTE TO MRS. T. L. SCOTT.

By Mrs. E. F. Stewart.

MRS. T. L. SCOTT

In the winter of 1883 Mrs. Scott arrived in India, and with her husband, Rev. T. L. Scott, made a happy home in Jhelum for nearly twenty years, including one furlough in America.

Meanwhile four dear little girls were added to the family circle, bringing joy to the hearts of the parents, and good cheer to all who entered the home.

In the spring of 1901 Mrs. Scott brought her daughters to America for their physical welfare and their education.

India has been called "The Land of Regrets." It also might be termed "The Land of Separations," for the time inevitably comes when the mother and children must be separated, for a time at least, from their father, or the children separated from both parents. In either case, for parents and children alike, the cross is a heavy one, and only through God's grace can it be borne at all. Thus began one of many sore trials borne for the Master's sake by these devoted servants of His.

Only a few months after their arrival in the home-land the eldest daughter, the stay and comfort of her mother especially in times of illness and weakness, was called from the loving family circle here to join that of the heavenly home above. The removal of this dear one was a heavy blow from which Mrs. Scott was long in recovering. But Christian trust, and sweet resignation to the Father's will triumphed and thence forward her gaze seemed more and more fixed upon things heavenly and eternal. In the autumn of that year the mother brought the three remaining daughters to New Wilmington, Pa., where, in due time the girls were graduated from Westminster College.

In the early winter of 1910 Mrs. Scott joined her husband in India. Within a twelve month the parents received the heart-breaking news of the death of the second daughter, one of Westminster's Student Volunteers, and who expected to come to India as a missionary.

The year following, the third daughter was added to our India mission force, bidding fair to become an exceptionally useful worker in that land of her birth. As an unmarried lady missionary and later as the wife of Rev. R. E. Ayers, she endeared herself to the women whom she taught, and to whom she gave a beautiful example of what a Christian home should be.

But God had other plans for her, and again was this family called to pass through the deep waters of affliction when this third daughter was called away from loved ones here to join the family of the redeemed in heaven.

These sorrowful experiences were such as not many are called to pass through. One of Mrs. Scott's characteristics was an unbounded devotion to her family, and these trials of faith, coming through

the short years of her daughters' joyous girlhood and young womanhood were testings indeed. "Though he slay me yet will I trust in him," might have been the words of this dear friend. Truly she could say, "I know him whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." Yes, she knew, and she trusted Him Whose she was and Whom she served.

It was said of her by one who knew her in New Wilmington, "What most impressed the people here in Mrs. Scott's life was her piety." "Reverent devotion to God, loving conformity to His will," that is piety, and that controlled her life. Another said of her, "She was always helpful and hopeful," and another, "Every one loved her."

Her last service for the Master was among the families of the theological students of the seminary at Gujranwala, India, where she will be sadly missed. She will be missed in the mission circle, and by the many among whom she lived and labored. But how unutterably sadly will she be missed in the home now made desolate where her love and devotion were specially manifested—the husband bereft of her companionship, and the, remaining daughter of such a mother. Our heart's sympathy goes out to them in these days of loneliness and grief, and we pray that the God of all comfort may give them the comfort and peace which He alone can give to His dear children.

By Ella Gordon.

For thirty-six years Mrs. T. L. Scott has been a member of our India mission family, when on June 5th she passed away from this earth, we parted from a loving mother, a true sister, a sincere friend.

In our station circles the family feeling is even more marked. Until 1901 Jhelum Station claimed Mrs. Scott. Then she went to America where she made a home for her daughters at New Wilmington while they attended college. For the last ten years Gujranwala Station has been her home. Her quiet Christian life was a benediction to us all and more especially to those of us who lived in the same station with her and came to know her more intimately.

When I came to Jhelum as a new missionary in 1893, the missionaries living there were Dr. S. E. Johnson, "Auntie Gordon," Dr. and Mrs. Scott and their four bright little girls, Ella, Emma, Violet and Louise. Mrs. Scott as a most devoted mother and it is hard to think of her apart from her girls. To shield them from the evil, to train them into lives of usefulness and blessing to others was her constant desire. Not until she saw them through college did she leave them. It has been said that "personal influence is one of the strongest factors in education, in the formation of character, and the guidance of life."

In the beautiful Christian lives of these daughters Mrs. Scott had no cause to regret having made some self-sacrifice in order to give them her personal guidance.

There has been much of sadness in Mrs. Scott's life but it only made her faith stronger and deeper in Christ as her Saviour and in God her heavenly Father. Only a mother can know something of her deep sorrow as three daughters one after the other were called away, by death.

Mrs. Scott had just been in America a few months and was making arrangements for her girls' schooling when Ella, then about sixteen years of age, was taken with typhoid. Then nine years later when the three daughters were just entering upon their life's work and Mrs. Scott had returned to her husband in India word of Emma's illness and death came.

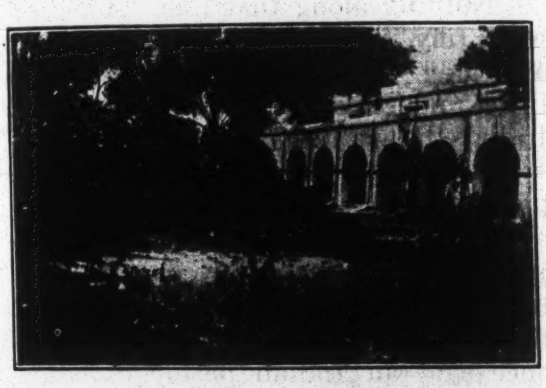
Again in 1914, when Violet had been a missionary out here in India for three years she was taken so suddenly and unexpectedly and again the mother heart was torn with grief.

One of Mrs. Scott's last messages on her death bed to her youngest daughter who is now in the missionary work here, was, "Louise may God bless you and make you a blessing." That her chil-

dren might be made a blessing was her constant prayer and desire.

She felt a keen interest in the growth of the Indian church and by her quiet, sincere life made a deep impression on her Indian sisters who knew her. One of these sisters in Gujranwala when speaking of Mrs. Scott said, "We loved Mrs. Scott because she was so quiet and even tempered." She went on to say, "I never heard her speak harshly or say anything which would do another harm."

Unselfishness, thoughtfulness for others, self-effacement predominated in all she did. If she saw someone she could help she hesitated not to render what service she could.



REV. AND MRS. T. L. SCOTT'S EARLY HOME IN INDIA.

When one of the Gujranwala ladies would have been kept back from going to camp because she was alone Mrs. Scott at once offered to go with her. She might have excused herself because of her inability to speak the language, or home duties, etc. This young missionary speaks so appreciatively of Mrs. Scott's kindly and motherly companionship in camp those days with her.

This spring when there was such a need for more teachers in the Gujranwala City Girls' School, Mrs. Scott was planning to help in the teaching when her plans were changed by the troubles which broke out in Gujranwala by the rioters.

She was a reader of good books and was fond of the poetical works. Kept herself informed on the church news and the topic of the times.

It was just the every day ordinary duties faithfully performed which made this dear one's life a blessing to others and places her name on the list of worthy women whose description is found in the last chapter of Proverbs.

By Doctor Wilhelmina Jongewaard.

Mrs. Scott's illness probably dated back to the attack of influenza she had last fall. She never complained but we felt that her strength was not what it had been. After the strain caused by the anxiety during the riots, she said she felt exhausted but was certain that the heat which was then beginning was the cause. In the latter part of May her temperature rose and a severe pain set in, in her right side. From that time she steadily grew weaker, although fortunately the pain did not last more than a week. We felt that the intense heat on the plains necessitated the change to the hills in spite of the difficulty and danger of the journey. With the help of the missionaries we made the trip in comparative comfort and arrived in Landaur the thirty-first of May.

Throughout her illness she was so patient and uncomplaining that we were in constant fear that we might not know what to do for her comfort. On Monday before the decided change for the worse set in, some of us who had been caring for her started out for a walk. "I am glad," she said, "Don't come back before you are too tired to go any further." That day her pulse rate shot up to 120 and from that time until Thursday evening when she died the pulse varied from 90 to 150 in spite of all that we could do, she could take very little nourishment and the weakness increased constantly, but always was she quietly patient.

Among all the many things that in this life seem to help pull us down, to keep us from being in touch with Christ, once in a while is given to us an impelling call to higher living in the life and character of a woman like Mrs. Scott. Truly can it be said of her, "She unveiled Christ for us." To few people are given the many sorrows that were given to Mrs. Scott, to few are given the

many Christ-like qualities that characterized Mrs. Scott's life. A patient resignation to everything that came into her life, not a dogged submission because she must but a trustful renunciation because she knew that everything came from God, was hers.

On Friday, June 6, the funeral services were held in Kellog Memorial Church. Drs. Lucas, Janvier and Fife of the Presbyterian Mission and the Revs. H. C. Chambers and W. M. McKelvey of our own mission took part in the funeral services. We sang Mrs. Scott's favorite Psalms, the 99th and the 103rd. And then we laid her body to rest under some pine trees in a quiet cemetery in the Himalayan mountains.

Our hearts ache for the loneliness of Dr. Scott and Louise, but we know that they can say with David:

"Thou wilt command Thy servant's consolation
Thy loving kindness yet will cheer my day
And in the night Thy song shall be my comfort
God of my life to Thee I still will pray."

TEMPERANCE MOVEMENT IN INDIA.

By Mary J. Campbell, Pathankot, India.

MARY J. CAMPBELL

The other evening while seated on the verandah of a low, earthquake-proof bungalow which faces a pine-covered hill, and buried in thought over all the sad disturbed state of the world, and more especially of India's unrest, I heard voices down at the other end of the verandah. Picking up my chair I carried it over to the place where a group of three sister missionaries, partially hidden by the vines that were running wild over the wooden pillars, were seated.

Sitting down beside them I said, "I have just been thinking that I would like to write another book."

"No better time or place than now," said the eldest of the group looking up with a smile, "Are you going to begin at once?"

"I only wish I could," I replied, "but it would be impossible these busy days of meetings and reports."

"What would your subject be," she said in a half bantering tone, "'The Joys of Sylvan Life' or 'Life in the Heart of the Himalayas'?"

"Nothing along that line," I replied, while my heart was full of memories over long years spent in a land that is so little understood. "It would be 'How India's Heart Responds to Love.'"

Seeing my earnestness, she said sympathetically, "Yes, I understand."

"Oh, if our rulers who are so wise and just, only knew that by showing us a little more love they could bind us to them with cords of deepest devotion," once said an Indian pastor to me, an archdeacon in the Church of England. "Yes," he added, "we are just a little foolish over wanting to be loved."

Whether foolish or not, India does respond to love. Your white-ribbon missionary is glad that the special work for which she has been set aside for a time does spell out *love* before India's dear people.

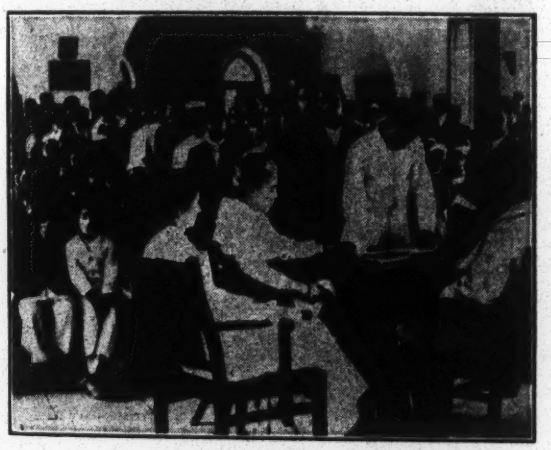
Last week when seated in the Temperance Hall at Pathankot with fifty of the leading men of the town gathered together for the purpose of reorganizing the Men's Temperance Society, a visitor who was present said, "If such meetings could be held these days over the length and breadth of our Punjab, how much they would help to undo the harm that has been wrought by mischievous agitators."

Here were all castes and creeds represented and all working together like members of one big family. One of the Mohammedan gentlemen remarked, "I

feel that we've had a family gathering tonight. All the little misunderstandings of the past two years have been simply swept away by our thus coming together again."

I firmly believe that the question of prohibition taken up sanely and sympathetically in these days of unrest would be of great value in creating feelings of contentment and confidence. I often say to the people, "Of what evil would home rule be with your country so rapidly coming under the power of strong drink? Better first legislate for a dry India. Secure that and your problems will not be so difficult."

May I now give you a brief resume of the work accomplished from January 30th, the date I re-entered India after my furlough, up to April 30th? Three months packed full of various and unique experiences.



MY SECOND ORGANIZATION.
Boys' High School under Dr. Edwards, of Allahabad signing the pledge.
Both Schools, American Presbyterian.

February 1st found me in Lucknow where I received a most hearty welcome from our National President, Mrs. M. B. Denning. In the few hours spent with her I learned that the National officers had planned for me to begin my work in the United Provinces of Oude and Agra. (After this I shall just call the Provinces U. P. for short).

Sabbath, the 2nd, I spoke three times in Lucknow. A Methodist missionary said this first day's work augured well for the future of the cause I had espoused.

February 5th-7th were spent in my dear old home in Pathankot where nearly twenty years of my life had been given to the work among men, women and children. It was such a joy to go through the school again and to meet old pupils and teachers. I found sixty out of eighty of my old pupils in the school, with an addition of forty new students.

The hours were all too short that I had for the school and townspeople. It was hard for them to realize that I was not coming back to live and work among them, but when they fully understood what my new service was to be they said it was a needy cause and they would give me over to it and pray for God's blessing to rest upon it.

February 9th was spent in the City of the Golden Temple where a gathering of several hundred met in the beautiful Temperance Hall to welcome me back to India. When I told them about the little girl in Washington, D. C., who had said to me in reply to my question, "What message have you for India?" "Tell the people that we love them," tears came into the eyes of many. A gentleman from Madras who followed me in a talk said, "Tell the American people through the little girl that we love them, too." How true it is that love begets love.

The months of March and April found me opening work in the great city of Allahabad, the capital of the United Provinces.

The beginning of any new work requires patience and a brave spirit. When one said to me, "Why have you come to teach temperance to the people of Allahabad; there is no drinking here," I wondered if I had made a mistake, but when our wide-awake Provincial President, who is local president as well, after careful investigation learned that over one hundred thousand rupees accrues every year as revenue from the sale of licenses, and that sixty-five per cent of the Hindu population of the city drank, and fifty per cent of the Mohammedans, it seemed that my message could not help being timely and that the campaign was needed.

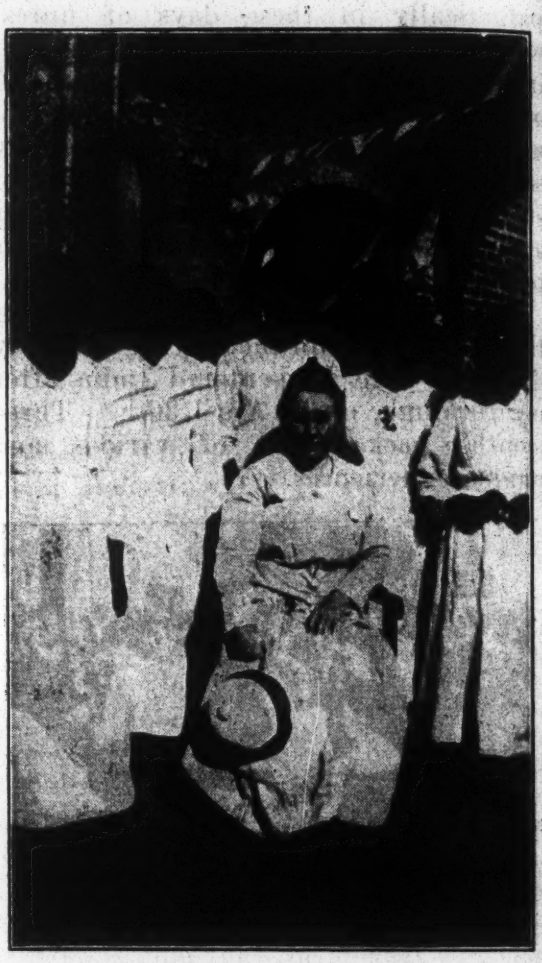
Twenty-three meetings were held in Allahabad. The first was held in the Katra Presbyterian Church, the last in the Ewing Christian College. Two societies were organized in the boys' school, the sweet first fruits. Dr. Lucas' kindly interest in getting his boys to sign the pledge will never be forgotten. Allahabad, the dear people and their love will long be remembered.

Fathpur—Full of Victory, came next with five meetings; then followed Jhansi where five days, packed full, were spent with Miss Lawton, an indefatigable workers and one who does not know the word fail. There were eleven meetings in that busy center. Girls' and boys' schools, both Indian and European, were open to me. Forty children from a convent under the charge of the Mother Superior and two nuns came to one of my meetings and every child signed the pledge and a Loyal Temperance Legion was formed.

The last day of my stay was the busiest of all, with four big meetings crowded into it. In the morning a union meeting of six girls' schools; at eleven a. m. a boys' high school meeting, then in the evening at six a mass meeting in the city with about six hundred people present. This meeting was held out in the open. The railway band furnished music.

Three titled Indians sat on the platform. When the pledges were called for, one for whom much prayer had been made that he might give up drink came forward and signed. A drummer in an Indian band brought up three others and all signed. Once during the press I felt my arm gently touched. Turning I saw a Hindu gentleman standing beside me, holding the hand of a little boy. He said to me, "This is my son; when you asked for pledge signers he said, 'Oh, father, let us both go forward and sign.' Now what am I to do, while I drink only so much," measuring off a minute portion on his finger, "I do not like giving it up, but my son's plea cannot be set aside and I'll sign the total abstainence pledge." Both father and son wrote their names. The sweet smile on the dear child's face was sufficient reward for me.

The last meeting of that day was held in the Y. M. C. A. where I had about sixty British soldiers in my audience—one-half were already teetotalers.



Miss Josephine Martin With Her Graduating Class, Avalon High School.

From Jhansi to Mainpuri was an afternoon and whole night's journey. I spent two days there and had three meetings. In Fathgarh, I was entertained in the home of Mrs. Collins, our Eunice Fife, and found her a real mother to a flock of little boys in her boarding school.

I would just like to add here that all through the U. P. in the Presbyterian Mission I found each married lady missionary responsible for a certain work assigned to her.

The Rakha girls' school, with 140 pupils and the two meetings with them,

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

SUMMER VACATION IN EGYPT.

I am not at all in the mood for letter writing this morning, but Miss Finney has just been in my room with some home letters for me and remarked that she would not give them to me until I wrote a letter for the Magazine, so do not blame me if this is an uninteresting and disconnected epistle, for I had to have those home letters.

This is July—school days ended—work of year closed—vacation days! A backward look shows it a year very different from any preceding one. Teachers and other helpers were scarce at the opening of the year, and in some places this state of affairs continued throughout the year. The Influenza did not pass us by, but for weeks it was in our midst, and reports of the ravages of this disease came to us from towns and villages all over the country.

In March occurred the uprising; things had quieted down and affairs were much more settled before the end of the year, but the work had been much disturbed and was still far from normal. So needless to say all were ready for vacation.

The early days of July were spent in our Summer Meeting of Association. We tried to hold the meetings in as central a place as possible, but even so it meant a long walk across the shifting desert sands for those who must stay at Sidi Bishr for the summer. A walk of twenty minutes or half an hour did I say? But remember it is July, and a hot Egyptian sun is beating down unmercifully! Then, too, there is the blinding glare of the sun on the sand! Can you imagine what this walk would be about the noon hour?

For the morning devotionals of the daily sessions of Association we had studies in Acts under the head, "God in Action." In these we were reminded and impressed by the marvelous activities of God in connection with the exercise of faith by spirit filled lives. And while we have before us a great challenge and tremendous odds against which to work, yet we have the same God today and He has the same natural tendencies.

After the business sessions were ended we had several days of prayer and intercession. These meetings were held at two centers—Schutz and Sidi Bishr. They were days full of rich spiritual blessings.

Yes, we were all together for the Fourth of July! The glad tidings that peace had been signed only a few days before gave new joy and enthusiasm. So in the morning of that glorious day we held a prayer and praise service. In the afternoon we had games, contests and songs and a picnic supper together.

There are rumors of a great deal of small-pox throughout the country; so a number of us who had not been vaccinated for a time lined up the other morning and kept Dr. Frank McClanahan busy for a time. One of the wee tots informed me he had been "vattinated" before coming down country.

I fear that life in a mat house such as we have here at Sidi Bishr is not very conductive to study or letter-writing unless one possesses strong powers of concentration. You may go to your room and close your door, but every sound made or word spoken is plainly heard. Nor is there a tree in all this desert waste whose friendly shade one might seek when wishing to be quiet or alone. With the least bit of wind the sand comes sifting in everywhere; it's useless to try to keep it out. All over the floor and tables and beds, you feel it all day long; yes, all night long, too!

These days are a change from the work and routine of the station, but I don't know just how much real rest and refreshing they bring. But those letters are calling me and I must see what message from home they bring.

LEOTA CABEEN.

CONTRASTS.

When I first sat down to write my promised letter I found it impossible to concentrate my thoughts on any subject

suitable for an Egyptian article in the Magazine.

We have had very uncertain times in Assiut, as was most places in Egypt, but about this I shall not write, even though it is constantly before me. Those awful days of uncertainty and danger are past we trust and time will efface events which seem so terrible as to make the blood boil at times and run cold at others. Therefore, suffice it to leave this subject and return to things as they were before this "all happened in Egypt."

There has been objection made to some Magazine articles which showed too exclusively and too specifically the lives and dwellings of the lowly classes of the Egyptians, so I have thought I would like to show some contrasts. To do this I am going to describe in a very imperfect way three visits, one only a few days before we were driven from our homes in Assiut. The description of these three visits by no means describes all classes of Egyptian society, but I trust you may receiver, at least in some measure, an idea of some of the typical homes of the Egyptians.

You at home who will read this article do not know contrasts as we see them here. From the day I landed in Egypt until the present time these wide differences between the wealthy and the poor constantly strike me with wonder.

First we will look into the home of a Bey where some of us were entertained for luncheon. This house is a great palatial looking building of recent fashion and furnishings. It stands in a large garden. We walk from the large entrance gate to the marble door steps and enter the home where we are received by one of the daughters—a young lady who graduated from the P. M. I. She is so gentle and refined, of beautiful character and charming manner as are the other sisters. Other members of the household greet us. The Bey himself, a splendid Christian gentlemen and father, the mother a splendid Christian woman and mother, a married daughter charming as the other sisters and so I might go on and describe at length the various members of this Christian family.

After luncheon we retire to the large central reception room where the eldest daughter entertains us with her piano. We sit and talk of things in general—from politics, synod, church work and other subjects on down to crops and prospects for the coming season.

From such a beautiful and happy home one goes out with the feeling, "It is good to be here, we are rich in having these good Egyptian friends." I can only say further that I wish you might know them, that they might see you in the home-land, and that you might enjoy the hospitalities of that home.

Now to another home. The home of one of our college teachers. Go there any time of day, you may find the dear little mother in that home busy, but always so clean and tidy and neat, and a smile no matter how tired or busy, and the mother of eight children! All bright, happy, lively children; some of them, the boys very lively, who would have no difficulty keeping pace with American boys in their fun and pranks.

This little mother keeps all these children well dressed and "as neat as pins." I recall once when calling on her we were talking of sewing. She told me of having been mending stockings for the busy feet of the little ones after her day's work was done and they were all put to bed. She mended and mended until she finished the last hole and got herself ready for bed. She looked at the clock and it was almost morning, she thought surely something was wrong with the clock, but upon looking out of the window saw signs of the coming dawn. How we appreciate homes like this one and the devotion and self-sacrifice of this beautiful, noble woman. We have many such homes, too, of this type but none to surpass it.

The third at Walladeya, a village near Assiut. It nestles on the bank of the Nile and is a picture at a distance as one sees it clothed in palm trees and a glorious golden sunset for its setting. Remember this is a village, no sprinkled streets, no gardens, no sanded paths, but

just mud brick houses most of them, some whitewashed—some not.

I will give you a glimpse of Yemna's home—no, not a home, a place, a mud brick house of two rooms with dirt floors and walls, no carpets, no rugs, no chairs, no table, no pictures, no beds, only mats. Yemna sitting on the floor, doing nothing; she has nothing to do anything with to occupy her time, she sits doing little or nothing or gossiping to her neighbors who are like her.

Usually a crock is turned up-side down for a chair for me, or perhaps a piece of mat, or perhaps I sit in the dust. I prefer the crock for various reasons. A fly brush is a handy thing to have for myriad flies desire to caress me fondly, lingeringly, so that the brush is necessary to beat them away and also to whip away dust which chickens and pigeons raise as they flitter and flop away from me or at me. I can stretch out my hand and touch the donkey or the buffalo for this is their dwelling place, too!

You would think Yemna so stupid for she cannot remember a single text of the many I have taught her time and time again.

However, when I begin to repeat, words come back to her and after countless repetitions she can say them with help. Then we sum them up into the last one learned, "Thy word have I hid in my heart that I might not sin against thee."

These verses are all taught in the most simple of simple Arabic. The majority of the simple village women, especially those who never go to church can understand only very simple Arabic.

But what a joy to teach these women for whom Christ died and we know it is not His good pleasure that their lot should remain so lowly, so empty and ignorant, so devoid of all good things.

What a joy to see some of the educated girls go into these lowly homes among their lowly sisters, giving to them the message of God's saving grace. How easily these Egyptian girls can do it, for these are their own nationality and they have a common language while we so many times say things in a faltering way, perhaps not having chosen the best word to convey the desired meaning.

May God hasten the day when the educated girls of Egypt will give of themselves to the limit of sacrifice for these lowly ones, wiping out lines of contrast to a large degree and bringing about the time when Egypt's women may know Him Whom to know is Life Eternal.

ALICE HICKMAN.

CAIRO GIRLS' COLLEGE.

Shall I dress our girls in something different from the school uniform that you have seen so often in our letters—that pretty blue pinafore with its little American shield embroidered on the yoke, fresh and dainty when it is new; perhaps a little washed-out looking after a season of Egyptian sun, yet such an improvement on the black aprons that are the regulation uniform in some of the schools in Cairo?

This year the Sabbath School was divided into two competitive parts, the Red Stars and the Blue Stars. The contest started out with an even number of each, after which each girl became a personal worker for her particular side. The competition grew tense. Each side increased her numbers and the total attendance of each side was very close until the end of the year when the Blue Stars diminished slightly in attendance and the Red Stars won the contest. We had a chart upon which was placed the name of each class and every Sabbath a red or blue star was placed up for the class according to the majority. It was interesting when we had long rows of both red and blue stars, owing to an even attendance of each. The losing side agreed that she would entertain the winners in some way at the close of the contest. When it was over, it was puzzling to the Blue Stars to know just how to be most splendidly magnanimous to their opponents and the winners. Finally it was decided upon to give a garden party, and, as a pleasant surprise, a pantomine play of the story of Queen Esther was planned. This part

of the entertainment was to be kept a profound secret. Now the pressure is great when one girl keeps a secret. Multiply that pressure by fifty and you can understand the psychological impossibility of the secret remaining a secret. However, the fact that everybody knew about it, except a few obscure teachers living in that complete oblivion of making out grades, did not detract from the real pleasure when the happy event did occur.

The party was a most satisfying success. The garden was so pretty in its June frock. Flowers and girls in delightful confusion; dainty refreshments under the arbor; good humored bantering between the guests and their hostesses, and then the play!

Oh, the costumes—gathered from the four corners of the earth, from the homes of Egyptian, Turkish, Syrian, Greek, Armenian, Italian, Spanish, French, Jewish, and our many other nationed girls—of every clime and country, hue and style! Out of a bewildering chaos, we produced an astounding setting of Persian royalty of that time when a remnant of Jews preferred to remain in the land of exile after their own people were permitted to return again to their beloved Zion.

Queen Esther was a pretty little black-eyed Syrian. When she was chosen from among the other maidens to be the king's queen, she wore a beautiful, rich pink satin robe embroidered in gold—the kind that is made all in one piece and then folds and refolds and refolds in a lovely mystery of line round the figure.

The king, resplendent in a rich gown, such as one sees on the streets worn by the Mohammedan sheiks, was quite overcome by little Esther's loveliness. There were other maids who also were pretty, and did enticing things with filmy veils to attract their king; but his eyes devoured the fair little Israelite and his choice was immediate and certain.

The king's crown was a triumph of ingenuity—a skull cap, a triangular piece of card board, and quantities of Christmas tree tinsel produced a crown worthy of an Ahasuerus. The king's sceptre was a crusader's knife with a gorgeous jewelled hilt.

Haman was one of our best characters. A bright silk robe for an over garment, a bit of curtain for an under garment, a piece of cretonne rescued from the rag bag made a fine sash, a many colored scarf for the head, bound in by a rope wound with silver wire such as one sees worn by certain sects of Mohammedans, a pair of bath slippers made of bands of leather in true Eastern style—all this, and more: a little fat girl with a wonderful histrionic gift—and we had a Haman, an arrogant, voluptuous, indolent egoist. A whole letter might be written about this one character. There was ample opportunity for a full and free interpretation of the part, and I assure you, our Haman did justice to the opportunity. He was intensely and thrillingly melodramatic.

Mordecai was more sober, as befitted his position and character. He, too, was richly robed, but in a quieter tone. In the scene where he sat by the gates of the palace and wept, we had to substitute a sombre, black dress, such as is worn by the Sudanese women, for the sack-cloth, but the effect was very good.

The servants were variously dressed. There were two interesting little figures standing by the door of the throne room. They wore white nighties with red belts. These were taken from the bed nets in a dormitory, sandals without stockings, and red tarboushes—all a bit incongruous, but none the less effective. In fact all the costumes were amusing mixtures. The main object was to have things look Oriental and regal, regardless of time and place in history. For instance, the queen's boudoir costume was a pair of wide green bloomers, like the pictures one sees of women in The Arabian Nights, with a while silk pyjama coat for a blouse, over which was a little black velvet bolera jacket trimmed in silver spangles. Her hair which was black and heavy and hung to her knees, was bound in around the forehead by a rope of Christmas tree tinsel with a little star in the center made by one of the girls

from the bands of papers that are wound with bolts of ribbon.

There were innumerable veils of every color under the sun that added bits of jewels to catch and fascinate the eye as they gracefully floated in the breeze when the wearers made the slightest movement. Altogether it was a beautiful blend of color and movement and left no feeling of an ungratified sense of the lack of speech. It was all in pantomine remember.

The college drawing room, the teachers' rooms, and various odd corners of the college generously combined with their properties to form a harmonious setting to all this splendor. A curtain made of two sheets sewed together was held up in front of the curious onlookers while the scenes were miraculously changed from throne room to queen's boudoir, to banquet hall, etc. A large shady tree in the rear formed a pleasing background.

The sincere appreciation of the guests was the truest praise and most satisfying reward for the uncertain venture.

Now the girls must help to clear up and we see them once more in their blue pinafores.

MARY WENTZEL.

SUDAN.

Mrs. T. A. Lambie, Nasser, Sudan, Editor.

THE OLD FORT.

By Mrs. D. S. Oyler.

During the last five years we have heard much about trenches, forts, battles, etc. The word fort suggests to our minds two other words—danger and protection.

About seven miles from Doleib Hill, at the mouth of the Sobat River, stand the ruins of an old fort which was built in the dangerous slave-raiding days. These ruins do not remind us of old forts at home where logs or stone walls are seen in decaying condition. This fort was never built of these materials, because stone is not to be found near the Sobat, and good timber is very scarce. It was merely a mud wall, and around it was a moat or ditch.

Once it was devoted to war, and the excitement due to uncivilized warfare. The outline of the old wall can still be traced, but it is overgrown with weeds and grass. The cattle and sheep graze on the site, and the boys who herd them play in the shade of the trees which have grown up.

In the old days when the Egyptian government tried to enforce its rule over the war-like tribes of the upper Nile, this old fort served as a useful base from which raids could be made. Some noble men served the old government in the Sudan in the days of the fort's usefulness. Gordon and Baker worked to make the Sudan a safer place, but with a weak government behind them they could accomplish very little.

One way the people looked on the old government is shown by statements made by an old man to some younger men, who were complaining about the taxes they were required to pay. He said they had no cause to grumble over the present state of affairs because the old government took all the produce in taxes, but the people were permitted to live. Then came the dervishes, who took their property and killed as many of the natives as they could capture. Later the present government came into power, which takes a portion of their property, and permits them to live to enjoy the remainder.

The Egyptian government was plunged into trouble when the power of the dervishes arose. Like a scourge it swept over the Sudan, doing away with every vestige of civilization, and killing great numbers of the people. Where populous villages once stood, grass grew, and beasts of prey wandered where native prosperity had been found.

Then again help came by way of Egypt. England lent her aid. Kitchener with great patience was able to restore a certain amount of order, but at the time he was taking Khartoum another force was working for the conquest of the Sudan. The French, from far into the interior, planned to establish an empire reaching across Africa. Under-

going great privations and using desperate means one force was able to reach Fashoda, or Kodok, which is about fifty miles from Doleib Hill.

When Kitchener heard about the matter he came south to investigate. The French general was prepared if necessary to fight to uphold his claim, but a peaceful conference was held. Before returning to Khartoum, Kitchener came up to the mouth of the Sobat, and left a small detachment of troops at the old fort. Another force of French, coming from Abyssinia, finally reached the mouth of the Sobat, but seeing the British flag, and being in great distress, they returned by the way they had come. When the matter was taken up with the home government the French instructed their officers to retire peacefully, as it was not their intention to fight for the Sudan.

The fort has played its part in the development of this vast country, and on occasions it also took part in its oppression, but now with a good and just government, such forts are not needed to keep the Shullas peaceful, and therefore it wastes away.

ENTERTAINING ROYALTY.

By Mrs. D. S. Oyler.

Recently we were favored by a visit from the Shulla king. He was brought to the village north of the mission by a government steamer, and the English officer and his wife went on up the river. Early in the morning of the day after he arrived, the king came to call upon us, and he was accompanied by a large escort. We invited him into the house, and he sat upon a chair, but the chief followers who came into the house with him, sat upon the floor. We were pleased to see that he did not have the decorations so often affected by African kings. He was dressed like an ordinary native man, and in addition he had a band of black cloth around his waist, and he wore a little cap on his head. He is a big, fine looking native, and he is much younger than most Shulla kings are when they come to the throne. When the large following which he had, was mentioned in the course of the conversation, he said that he had two chieftains with him, and a lot of little boys. Most of the little boys were old enough to be his father or grandfather! When Mr. Oyler mentioned the village which is his native capital, the king went out of his way to assure us of a fact which we already knew, and that was that he was the only man in it. He does not allow other men to live there, or even to spend the night there unless they get a special permit from him, and in spite of that fact it is a large village. It is full of his wives and children. Rumor places his wives any where between forty and four hundred. After we had talked for awhile, we played the grafanola for him, and he was very much amused. Then he thought it was time to go, and Mr. Oyler presented him with a piece of iron which was about three yards long, and an inch in diameter. From a native standpoint it was a valuable gift, because quite a number of spears, etc., can be made from it. The king was well pleased.

The next morning he came again. That time he wanted Mr. Oyler to try a case with him. It was a case which Mr. Oyler had heard before. Failo is the village just north of the mission, and Ofado is just south. The sheep of Failo got into the grain fields of Ofado. They were taken prisoners, but when the women of Failo went to Ofado for them, they were promptly released. The men could not go on account of the feud. Then the Ofado sheep got into the Failo fields. Two men by the name of Tongsha and Akain caught a number of them, and later refused to release them, unless exhorbitant ransom was paid. Fortune favored the Ofado people for soon the Failo sheep got into their fields again, and that time they were kept. When the owner sent for them he was informed that he could have them as soon as their own sheep were returned. He tried to get his own people to release the Ofado sheep, but they refused. He then came to Mr. Oyler, and asked to have a meeting at the mission, of men from both sides, so that he might have

an opportunity to state his case. The meeting was held, and Mr. Oyler advised them to release the sheep. They all accepted his advice except the man named Tongsha, and he absolutely refused to give up the sheep. When he insisted upon going his own way, the case was taken to the king, and when he came for this visit, he said he would hear the case.

When the king came the second morning, the meeting was held under the Doleib palm trees, near the same spot where the first missionaries pitched their tents just sixteen years ago. Mr. Oyler lead in prayer first, and then the king told his followers to get the men in order. They were in the form of a semicircle, the men of Failo being on one side, those from Ofado on the other side, and the king's followers near the middle. While the men were being placed in order the king turned to Mr. Oyler and said, "We will go to them and see who is lying." The chief representative from Ofado made the first talk, and then the man from Failo, whose sheep had been taken, was the next speaker. He was deeply grieved over the old sheep, and her young one, which died, and he felt that they should be replaced by two living sheep. He also said that three other sheep failed to return, and therefore he should receive five sheep from the Ofado people. After that the Ofado man, who captured these sheep, was allowed to speak. He admitted the death of the sheep, but he said he was not responsible for that because he had not turned them into his grain, and he could not help it if they had killed themselves by eating too much. As to the three missing sheep, he was sure that they had all been returned. Once in the heat of his oratory he became unduly excited, and when he was called to order he humbly said, "Put it on my grandfather." After that the star witness for the Failo man was placed on the stand, and he waxed eloquent over the sheep which died, and also over the sheep which failed to return. He was asked how many sheep failed to return, and he dodged the question. Then the king asked him to describe the missing sheep, if he was so sure about it. He answered by saying, "The owner of the sheep should know how many are missing." At this point the king leaned over to Mr. Oyler and said, "That man is lying, don't you think so?" After more discussion the king announced his decision. The people from Ofado were to replace the sheep which died. The man from Ofado objected to this because he had sent the carcass home so that the owner could eat it. Tongsha was to replace the three missing sheep, and since he was from their own village, i. e., from Failo, he would not replace them unless they were really missing. This man Tongsha failed to put in an appearance during this conference, and the king was greatly displeased.

Two days later the three villages to the south of the mission came and asked if they might give sort of a military dance on the mission land, and their request was granted. It was given in honor of the king, and he came here for the third time. He became tired waiting while they were getting ready. Finally they came marching down in military order, and the procession was headed by four men carrying flags, each of which had originally been a bandanna handkerchief. When about two hundred yards away they made a breach of etiquette and turned away from us, instead of towards us. The king was angry, and scolded them well, and when he finished some of the old men also relieved their wounded feelings. Then they were dismissed, and they went home looking rather crest-fallen.

Altogether the king spent six days in this vicinity, and when the English inspector returned from his trip up the river, he called for him. The day the king left he was very angry because Tongsha had not yet put in an appearance, and therefore he took Tongsha's wife and also his uncle as a hostage. The king had only been gone a few hours when Tongsha returned from his hiding place, and before sunrise the next morning Tongsha was on his way to the capital to see about having his wife re-

leased. The last we heard about him he was working on the chain gang at Malakal, the capital of this province. Altogether we were pleased with the king's visit, and we feel it will have a good effect on the feud.

Last Tuesday morning the Governor General, or acting Sirdar of the Sudan, who is Sir Lee Stack, called here with five other Britishers all of whom were government officials, or men of note. The party also included an Egyptian officer, and a Sudanese one. We had been officially informed that the party would take tea with us on the afternoon of April twenty-fifth, but they were delayed by a sudden drop in the river, and a broken rudder, and consequently they did not come until the morning of the seventh of May. Instead of a tea party, we served cocoa to them. After a nice chat, they inspected the mission premises. They were interested in the work, and their remarks lead us to believe that they were pleased with what they saw. The Governor General seemed to be particularly interested in the three converts. These people made the same remark which has been made before, which was, "Doleib Hill is the best mission station for location south of Khartoum." Some visitors have even gone farther and said that it was the nicest in either Egypt or the Sudan. We who are located here feel very thankful that we have been sent to this particular place.

These two visits made a pleasant break in our every day routine, and we enjoyed both of them, but more than that we feel sure that they will mean much to the mission in future days, from the native standpoint, and also from the government standpoint.

OH, REMEMBER THEM!

By L. E. A. H.

Oh, the ignorance, crime and sin that abound
Where God is unknown, where His Word is not found.
Oh, the soul's innate longing its Maker to know,—
A longing which nothing on each here below
Can satisfy; nay, the soul must rise higher
On pinions of faith to realize its desire,
For God is revealed not in word, nor in stone,
But in hearts that search for the truth all alone.
The soul, like the flower, turns upward for light,
Which, withheld, makes its darkness far blacker than night.

Oh, remember the poor in those dark heathen lands,
Where God is unknown; where the works of His hands
Are worshipped for Him; where men blindly grope
In the dark for their God, without light, without hope.
Oh, think of them, friends, when before God's great throne
Ye assemble to make your own wishes known.
Too often we pray for our ownselves alone
And forget the poor souls who in heathendom groan;
But if for these poor ones our prayers ascend
To our own wants a more willing ear God will lend.

THE NEW WORLD MOVEMENT

OF THE

UNITED PRESBYTERIAN CHURCH

With God All Things Are Possible
Mark 10:27

Without Me Ye Can Do Nothing
John 15:5

MRS. MARY CLOKEY PORTER, Editor of This Department.

AN IMPORTANT MESSAGE TO THE WOMEN'S, YOUNG WOMEN'S AND JUNIOR SOCIETIES OF THE UNITED PRESBYTERIAN CHURCH.

The Women's Board of Directors of the Women's General Missionary Society wishes to record itself as being in full accord with the New World Movement, in all its several objectives—to quicken the spiritual life of the Church; to enroll 100,000 Comrades in Intercession; to emphasize the importance of having the Family Altar in every home; to enlist the youth of the Church in definite Christian service; to bring the whole Church to a realization of her stewardship obligation through tithes and offerings and to do her full part in the evangelization of the world.

Believing that the Missionary Societies, in this day of unparalleled need and opportunity, are being called of God to actively co-operate in this New World Movement, we, as a Board, recommend to our constituancy:

1. That the officers and members of the Women's Young Women's and Junior Societies, enter heartily into the work of the Movenment in all its departments.
2. That they render helpful aid as INDIVIDUAL members of their respective congregations, and NOT AS SOCIETIES.
3. That the REGULAR CONTRIBUTIONS and THANK-OFFERINGS of every Society be carefully guarded against designations to any object outside of the WOMEN'S GENERAL MISSIONARY SOCIETY, lest the work be hindered, which Societies are wholly responsible for, in the home and foreign fields.
4. That the monthly topics of the New World Movement be given a place on the regular program of all Societies.
5. That prayer groups be organized wherever possible:
   (a). Pray that the Church may be faithful in the support of its present regular work.
   (b). Pray for the continual guidance of the Holy Spirit in the ADVANCE WORK contemplated by the NEW WORLD MOVEMENT.
   (c). Pray that through this Movement the 90,000 women members of the Church may all be brought into active service for MISSIONS AT HOME AND ABROAD.
   (d). Pray that the entire Church may be greatly enriched in its spiritual, evangelistic, educational and stewardship life.

COMMITTEE OF WOMEN'S BOARD.

Mrs. Mary Clokey Porter, Chairman.
Mrs. Ada Kerr Wilson.
Mrs. I. H. Milliken.
Mrs. D. J. Brown.
Miss Ida B. Little.

THE IMPORTANCE OF FAMILY ALTAR.

Mrs. W. H. Vincent.

When God called one family out from the surrounding wickedness to perpetuate true religion in the world, and they started on that divinely ordered and controlled journey to "a country that he knew not," we find that every where that Abram pitched his tent, that is, set up his home, he built an altar and offered sacrifices and worship to the true God.

Indeed the windings of that long march "unto a place which he should afterwards receive for an inheritance," may be traced by the altars he builded along the way.

Later we find the divine plan that every father should be a priest to his own household, until, in the Christian church we find one of the distinguishing marks of those families that were believers in Christ, the Saviour to be, that, in every such home, there was erected the family altar where morning and evening worship was offered to the true God.

Once Abram's faith seems to have faltered and he undertook the direction of his journey himself, with the result that he fell into sin. Doubtless at that time he had failed to erect his altar, as in the day when God directed his footsteps, but we read that when he was reproved for his sin, he went back to "the place of the altar which he had made there at the first, and there Abram called on the name of the Lord."

In our day, we have very largely departed from the practice of the fathers. Many homes of those who count themselves God's people have no family altar. Many others who once maintained a family altar have allowed its fires to be quenched by the rush of business and pleasure.

Is it not time for us to retrace our steps, and as at the beginning, build our altar, and once more offer the sacrifice of praise and thanksgiving morning and evening in our homes?

We are called to be a separated people and one of our distinguishing marks is to be the maintainance of family religion.

We need to do this for ourselves. In these days our religion sets very lightly upon us, in many cases only touching our lives for a brief hour on Sabbath morning. It is not the vital, paramount thing in our lives that it should be, and that it would become if we were continually drawing near to God in prayer and praise around the family altar.

I am sure the most sacred memory of the old home to many of us, is of those precious hours when father read from God's word and as we all knelt around him, he committed us to the heavenly Father's care, and that this memory has been an influence for good in all our lives.

We need to maintain family religion for the sake of others. The voice of prayer and praise in the home is a valuable testimony to others that we are worshippers of God, and that we consider the things pertaining to our religion to be of first importance.

We need to maintain family religion for the sake of our children. These early impressions of the importance father and mother place on these things are never lost on a child, and while many causes contribute to early conversion I am sure could we only know all the facts we should find that the family altar, where each child is prayed for by name, and daily committed to the care of the eye that never slumbers, has done more than any other one thing to keep the little feet from straying, and to turn them into the straight and narrow path.

Many conversions both of children and those of mature years can be traced directly to the family altar. In one case no less than ten conversions resulted from the establishment of one altar in the home. Here, too, have often been formed the decisions that have led young men to our Theological Seminaries, and both young men and young women to offer themselves to serve God on our mission fields.

It was after Abram builded again his altar that he was willing to give the long promised and only son at God's command. If we build again our home altars will we not be willing and honored to give our children to God's service in what ever field He shall call them?

Might it not be that very largely the unrest between capital and labor would be quieted if the employers and the employed met from family altars where God's blessing had been asked upon the work of their hands?

We do not hear of any strikes in the days of Boaz who with his heart warmed at his home altar went forth to meet his reapers with the salutation, "The Lord be with you," and they who at their altars had been praying for him answered, "The Lord bless thee."

In our own day there are land-owners who are never too rushed be it haying or harvest time, to call together their families and their helpers and commend all to God's care, before beginning the labor of the day, and they are prospered beyond others who in their mad haste to grasp all, hurried forth with no thought of Him Who has it in His power to bless, or to withhold the blessing from their daily toil.

Indeed, so important is this matter of the cultivation of family religion, that, could we only see a family altar set up in every Christian home and its fires kept burning brightly, we believe we would soon see a wonderful revival of true religion sweep over our land, and our church pews filled.

Young men offering themselves for the gospel ministry, many young men and women going forth as gospel heralds to earth's darkest places; the money for their support freely poured forth, and in large measure the unrest of the day quieted, because all meet as brothers in Christ Jesus.

God speed the day when the fires are kept brightly burning on every home altar in every Christian home.

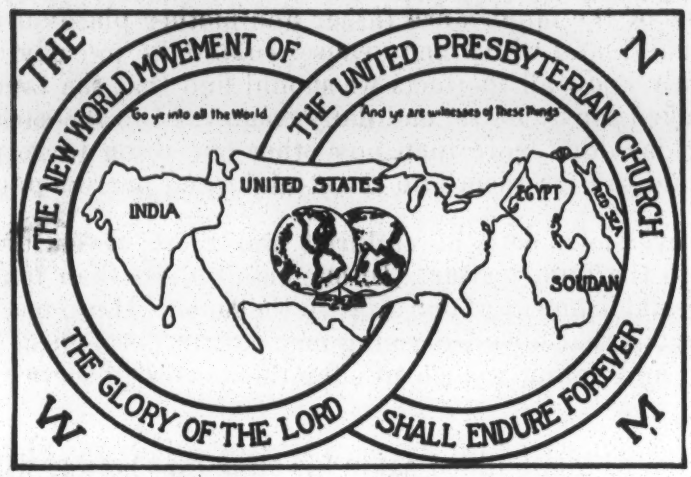
"When morning lights the Eastern skies
I lift my soul to thee.

* * *

And when the daylight dies,
Ere sleep shall close your eyes
Let praise to God arise
For all his love."

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.



CO-LABORERS WITH CHRIST.

As one surveys the enormous task involved in making Christ known to all the world, and realizes the inadequacy of human agents and agencies, as well of human policy and strategy, the first impression is that the Church is totally unable to discharge its overwhelming responsibility.

The next and dominant impression is that Almighty God *is able* and that the Church must be led to avail itself of His limitless resources to a degree hitherto unknown, since that vital age—the first generation of Christianity.

It is God Who over-rules occasions and events, human movements and powers for the furtherance of the Gospel. God alone enables workers to face, with calm and courageous hearts, the stupendous obstacles and difficulties which lie across their paths.

The conception of missions is Divine for human needs we need to be saved and we need to help save others. Christian missions represent the most vital interests of the individual and the church of Christ.

It is the most colossal undertaking ever presented to the mind of man. It has for its inspiration the eternal counsels of God and His Son and for its authority the divine command to proclaim the gospel in all the world, to every creature. In the whole course of missionary history, no people have been brought to a knowledge of salvation and probably no individual has received the Spirit of God without some human agency.

It may have been of the most remote influence and yet the human mind, heart, and hand, were employed in dropping the seed. Wherever we are able to follow the fruits of the Spirit we see the intervening providences preserving the individual effort. Thus His great work becomes also man's work.

* * *

To this high privilege of service the membership of the United Presbyterian Church is invited to come. To be ready to enjoy this privilege preparation is necessary. The New World Movement now before the United Presbyterian Church invites every member to thoughtful, prayerful consideration of his and her privilege as well as duty.

Every department of the church's activities must be influenced in order that the whole church will be made ready for its large undertaking. The key-note for every day is *"pray every day."* It is of vital importance that we become intercessors.

* * *

NOVEMBER 30th.

November 30 is Women's Missionary Society Day. It is important that the women of each congregation understand this and have the day well filled with missionary interest.

* * *

If the calls for "Sample Copies" of the Women's Missionary Magazine is any indication of interest in the "Drive

for New Subscribers'' we have reason to look for a large increase during the next few months.

Last year notwithstanding the ''Influenza Epidemic'' which greatly hindered any effort to secure new subscriptions, there was added over *one thousand new subscribers.* We could add *five thousand* more easily this year. An average of *six new* subscriptions from every congregation will do this. Will you make the effort?

☛Send for sample copies and help to make the ''Drive for New Subscriptions'' a great success.

* * *

The following missionaries sailed from New York to Egypt, on the steamer ''Taormina,'' November 4th:

Regular missionaries:

Dr. and Mrs. Norris B. Whitcomb and minor child.

Rev. and Mrs. J. C. Lorimer.

Miss Nancy Sidwell.

Miss Lucia Dwight.

The following will sail to India on the steamer ''City of Lahore,'' from Bush Docks, Brooklyn, sometime the latter part of this month, date not yet known:

All regular missionaries.:

Rev. R. E. Ayers, wife and two children.

Rev. A. M. Laing, wife and two children.

Rev. Fred J. Mitchell and wife.

Dr. J. Gregory Martin, wife and infant.

Rev. W. T. Anderson.

Rev. Osborne Crowe.

Rev. Robert Maxwell.

Rev. J. Howard Martin, D. D.

Miss Mary E. Logan.

Miss Mary A. Lawrence.

Miss Mary R. Martin.

Miss Dora B. Whitely.

Miss Helen D. Anderson.

Miss Florence Tomaseck.

The Third World's Christian Citizenship Conference, under the auspices of The National Reform Association, will be held Armistice Week, November 9-16, at Pittsburgh, Pa. Representatives, men and women from forty-six nations and many states have a place in this Conference. Christian men and women from all parts of the world are invited and expected to attend.

It is an International Conference for all the peoples of the world. It is a Christian Conference conducted on the basis of the principles of Christianity, in their application to industrial, social, civil and political questions. The Third Conference of its kind and therefore no experiment. Nine world commissions of nine members each have been selected to prepare and present reports to the Conference regarding world conditions.

Friday, November 15, is Woman's Day in the Conference. Send to the National Reform Association, 209 9th Street, Pittsburgh, Pa., for literature that will tell you how to go to this meeting or how to send some one.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

THAT LOST FIVE DOLLARS.

A Treasurer sat with haggard mien,
Two great, deep lines her eyes between,
And there she sat and searched all day
For one little figure gone astray.
And the shades of night found her searching still,—

For, though weary of brain, she was strong of will—
And when about to give up the fight,
That figure appeared just before daylight,
And stood on its one little curled-up leg,
As though it had never moved a peg,
But been standing 'round in the Treasurer's view,
Just where she ought to have seen it, too!

Why didn't she make a sudden dive
And bring up that saucy, curled-up little five?
And what do you think caused all this fuss,
Got the books of account in such a muss?

That five-dollar bill arrived too late
And had to come in at a little side gate,
When the door was shut and the light put out,
And that poor little figure wandered about
And never found its own little bed,
But slipped in a cold, dark corner instead.
And there it remained from that sad, sad night
Till the spring house-cleaning brought it to light,
And the Treasurer was almost made to declare
She'd give up her place at the end of the year!

Now who was to blame that that figure was late
And had to squeeze in at the little side gate?
Was it carelessness on some treasurer's part
Who failed to give it an earlier start?
Or, did the subscriber lag behind
And drive her, too, 'most out of her mind?
Should any one read this who ever is late,
Please do not forget the pitiful fate
Of the poor little figure at that side gate,
Whose story I've had to sadly relate
And call to your mind your Treasurer's state,
As she tears her hair at a terrible rate,
Because for your money she has to wait.

—Virginia C. Moore.

The Treasurer of the Women's Board closes her books for the 1919 Thank-Offering on JANUARY FIRST, 1920. Each year, some Presbyterials delay sending in their offerings till the last moment, thus entailing heavy work on the part of our faithful Treasurer. There are others, that annually wait till they receive from her a gentle reminder, that time is short, while each year, a few delay sending checks till too late to receive credit in the year's offering, and the sums have to be carried over till the next year. WHERE IS THE FAULT? Probably with societies that are slow in sending their offerings to the Presbyterial treasurers. Why not have all the 1919 Thank-Offering in hands of the Treasurer of the Board by December 15, and thus FOR ONCE let her enjoy the Holidays without anxiety over delayed remittances?

(Read carefully the above poem and learn a lesson!)

PLEASURE AND HAPPINESS.

There is so much of real genuine pleasure and happiness in giving to the Lord, that it soon comes to be a delight, and the more one gives, the more she wants to give. YES, the more God places in her hands to give. What saith the Scriptures? Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty. Proverbs 3:9, 10. It is more blessed to give than to receive. Acts 20:35. Give and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with what measure that ye mete withal, it shall be measured to you again. Luke 6:38. This I say—He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 2 Corinthians 9:6.

THE PLANT GRATITUDE.

A Christian had a garden to plant, the garden of his soul. A wise man told him that he could not do better than to fill the entire garden with the plant called Gratitude. "But," said the Christian, "I want to raise a crop of Happiness in my garden." "Gratitude is the best plant you can raise," said the wise man, and the Christian planted every foot of the garden with Gratitude.

The wise man had said that a good crop of Gratitude did not come by chance, so the Christian watered his Gratitude from the springs of Memory, hoed up the ugly weeds of envy, covetousness, greed and fretfulness, and enriched the ground with the fertilizer called Meditation.

And lo, as his plants of Gratitude grew, they began to put forth flowers that the Christian had never seen before, and the wise man told him that the flowers were called Contentment. After a while, the flowers gave birth to fruit, the most luscious fruit the Christian had ever tasted. "This fruit," said the wise man, "is called Happiness. There is no *plant* of that name, it is only a *fruit*, and it grows on the plant of Gratitude."

The Christian soon learned how to sow the seeds in such a way that the plants were growing all the year around; in some part of the garden of his soul were ever to be seen the flowers of contentment, and always in long rows and lovely groups was to be found the fruit of Happiness.—*Selected.*

THANK-OFFERING ADVERTISING.

Suggested Posters for Church Vestibules (Continued.)

MONEY A MENACE! WHEN? WHEN USED FOR SELF. WHEN LAID BY IN STORE. WHEN EXPENDED WITHOUT GOD'S BLESSING. IS IT A MENACE TO YOU?	WHEN GOD'S BOOK OF REMEMBRANCE IS OPENED WILL YOUR NAME BE THERE? IF SO— WHAT WILL IT RECORD OF YOU AS THE LORD'S STEWARD?
SIXTY THOUSAND WOMEN IN THE UNITED PRESBYTERIAN CHURCH OUTSIDE THE MISSIONARY SOCIETIES. ARE YOU ONE OF THE NUMBER?	THE WORLD NEEDS YOUR PRAYERS. THE CHURCH NEEDS YOUR PRAYERS AND SERVICE. MISSIONS NEED PRAYERS, SERVICE, GIFTS. WILL YOU GIVE THEM?

AN EXPLANATION.

Societies in ordering Thank-Offering supplies, occasionally send an excess of postage over what is used in mailing. As the cost of shipping to no two zones throughout the church is the same, it is impossible to give the exact cost of mailing to each in our published list of supplies, but in every case of excess postage, it is used wisely in the mailing of free literature, or where some societies at times fail to remit postage with their orders. In the past this has been done according to instructions of the sender, and will be continued in the future, to conserve time and stationery in returning in some cases a very few cents.

A REQUEST.

Will missionary societies kindly send all orders for Thank-Offering supplies—with remittances of money for them—to Mrs. M. C. Porter, 905 Publication Building, Ninth Street, Pittsburgh, Pa., AND NOT TO THE LITERATURE DEPARTMENT OF THE WOMEN'S BOARD, 904 Publication Building. Sending money in one check, for two departments, requires extra time and trouble to have adjusted. Please thus help busy clerks to bear their burdens, by obeying rules of each department.

A PERSONAL QUESTION TO PONDER:

When should I begin to give my 1920 Thank-Offering?

Answer: The same day you give your last gift of gratitude for God's blessings and mercies of 1919. He never forgets to bestow, why should you forget to prove your gratitude? Why?

REGRETS.

It is with deep regret that circumstances beyond the control of the General Thank-Offering Secretary have prevented her from preparing the thirty-one years' history of the Thank-Offering, as per promise in this year's "List of Supplies." As soon as time will permit, the History will be written and brought up to date. When off the press the large number of orders on file will be promptly filled.

RAINBOW CAMPAIGN FOR RECRUITS FOR MISSION FIELDS.

The Executive Committee of the Federation of Women's Mission Boards, at its meeting in New York City, October 9th and 10th, planned for the carrying on of the "Rainbow Campaign for Recruits" during this Fall and Winter. The work will be under the direction of representative women in different parts of the country. Helps in organizing can be secured from Miss M. H. Leavis, West Medford, Mass.

For the encouragement of any readers of the Magazine who may contemplate undertaking this line of work, the following brief summary is given of the report of work carried on in the Pittsburgh district, last Spring:

Number of Campaigns held at central points, 9.
Number of towns reached, 40.
Number of Patronesses and Young Women guests at Rainbow suppers, 1809. (Number limited at each center on account of space).
Number of speakers, 90.
Denominations participating, 16.
Number churches represented on Committees, 150.
Volunteers for life service, 14.

Several denominations observed "Follow-up" meetings with great success and enthusiasm.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERSHIPS.

From September 15, 1919, to October 15, 1919.

($25.00 Each).

1. Mrs. Thomas Pyles, Cambridge, Ohio. By her husband.

2. Anna C. Hogue, Kirkwood, Ill. By Y. W. M. S., Kirkwood, Ill.

3. Mrs. W. A. Dugan, Coin, Ohio.

4. Mrs. Elizabeth McDonald, New Concord, Ohio. By her children, Belle and Raymon A. McDonald.

5. Miss Margaret A. W. Kirker. (In Memoriam). By friends. Miss Kirker was a life long member of the Women's Missionary Society of McMahon's Creek Congregation, Wheeling Presbytery.

6. Mrs. J. M. Davidson. (In Memoriam). By her daughter, Mrs. J. W. Culbertson, Wichita Falls, Texas.

7. Miss Alice Woods, Monmouth, Ill. By her sister, Miss Ida Woods.

8. Mrs. Alice McCartney, Colorado W. M. S.

9. Miss Ella Lynch, Toronto, Ohio. A gift from Toronto W. M. S.

10. Mrs. R. W. Ustick, 1030 Main St., Wellsville, Ohio.

11. Mrs. Ewing, 355 Orange, Long Beach, Calif. By W. M. S. of Long Beach.

12. Mrs. A. M. Bogle, Kansas City, Kans. By W. M. S. of 1st Church, Kansas City.

13. Mrs. James V. Stewart, Trevanion and Macon Aves., Swissvale, Pa. By her husband.

14. Miss Harriet Sloan, Meadville, Pa. A birthday gift by her sister and brother-in-law, Mr. and Mrs. Wm. Haase.

15. Mrs. J. C. Lynn, Kansas City, Kans. By W. M. S. of Kansas City, Kans.

MRS. J. B. HILL,
Treasurer.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eva Johnson, Henderson, N. C.
Miss Minnie E. Beatty, Chicora, Pa.
Miss Mary E. Baird, Zagazig, Egypt.
Miss Davida Finney, Monsourah, Egypt.
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Down, Ireland.
Miss Margaret Fehlman, Gurdaspur, India.
Miss Irma G. Allen, Fresno, Calif.

NEW Y. W. SOCIETIES.

Lake Presbyterial, Hartstown Y. W. M. S., 10 members; Brown Ave., Erie, Y. W. M. S., President, Mrs. A. D. Epp, 902 W. 26th St., Erie.

Cedar Rapids Presbyterial, Clarion Y. W. M. S., 25 members.

AS THE MAGNET DRAWS.

You possibly recall when you were quite small how wonderfully you were impressed the first time you saw a splendid little horse-shoe magnet attracting to itself needles, pins, Jack straws and even nails approaching to its own size. You could not understand how so much power lay in so small an article. Then, you were equally surprised when it had no power over other objects of equal size. You were told that only certain things had in them the qualities that answered to the magnet's drawing power.

This illustration may be very aptly applied to humanity. A certain course of study such as biography, missions, history, travel, will call out some people while others are not in the least interested. Announce a lecture by some noted man or a concert of high class music and only certain people care to attend. The point of contact is absent and the crowd with it. Not so with the average priced movie. The crowds flock to it, regardless of the picture shown. So popular is it that a king and queen traveling incognito cannot gain access to its doors and must go back to their hotel unsatisfied.

The good magnet draws out, lifts up—the best that is in us. How important that there should be something there to respond!

Do we find a reason for our difficulties in Christian service? Is our work for the Master of an indifferent type? Is the work of the missionary society a drag? Are there many fine women who cannot be persuaded to become active members? Are the young women too busy or too exhausted to maintain an organization? Are you constantly apologizing for the small attendance or sadly smiling on the "faithful few?"

Perhaps the strong magnet is not being held before the women of the church. Perhaps we cannot truthfully say with the Old Testament worthy, "Come thou with us and we will do thee good." Jesus said, "And if I be lifted up from the earth will draw all men unto me." Is it possible that the missionary society is not exalting Christ as it should? Is it not lifting Him up? Does that explain why the uninterested young woman is not being reached and the careless or indifferent one is not being held

There are just two types of magnets, heavenly and earthly, God and mammon.

If our inheritance is above, naturally we will be drawn there; if below, the inevitable will follow.

The work for the coming year has just opened. If our young women feel themselves drawn away from Kingdom matters and are doing "muck-rake" service, now is the time to get busy cultivating the exalted purpose. If you have the Sabbath morning headache, consult your physician. Do not allow the malady to continue. If your knees are weak on Wednesday evening or at the time of other prayer circles, go at once to the knee specialist. Your power is leaving you. If you have no appetite for sermons, missionary news and doings, secure a tonic. Your life blood needs toning up so that the heart beats may be strong and regular. No desire to know about or to do the work for which Jesus commissioned us when we confessed His name indicates an aenemic condition that may readily develop into the pernicious type which means a slow and painful death.

Oh that Christian young women everywhere could feel the compelling power! If they would only respond to its drawing! There are two reasons for non-action—indifference or ignorance. Such a life is made up of "wood, hay, stubble," nothing metallic in it, no qualities to answer to the magnet. The Apostle gives us a solution: "Set your affections on things above, not on things on the earth."

OUR YOUNG WOMEN'S SPECIAL WORKERS.

Some months ago a change in personnel of our workers was made. You will recall that two congregations desired to support, financially, certain young women. They happened to be on the Special List. It was thought best to grant their requests. The fact of a worker not continuing in the service of our Board caused another change. This year sees the same reasons for an amended list. The new names are Misses Margaret Fehlman and Minnie E. Beatty, India; Miss Eva Johnson, Superintendent of hospital, Henderson, N. C., and Miss Elizabeth McMillan, Matron, Frenchburg, Ky. The other workers are Miss Eleanor Maconachie, of India; Misses Mary E. Baird and Davida Finney, Egypt, and Miss Irma G. Allen, Fresno, Calif.

The aim set by the Cambridge Convention for the Young Women for 1919 and 1920 was the support—not of seven workers, but of eight. Nearly one hundred and fifty societies gave nothing towards their own special fund last year and many of those contributing did not average for each member nearly so much as a two-cent postage stamp for each week of the year. We hear so much about our soldier boys—and rightly so—who did such brave and wonderful things in the war. Will our young women be any less loyal to the church than were our young men to America and our Allies?

Lest you do not understand—in the Standard of Efficiency where it asks for "a definite share in a home and foreign missionary's salary," if you support the Young Women's Special Fund, you are entitled to 10% on that point. An average of $1.00 per member from each society.

Frenchburg, Kentucky.

Dear Co-workers:—

I am surely glad to know I am to be one of your Young Women's Special representatives. I do love the work here. We are trying to make dormitory life as home-like as possible.

Our mountain girls and young women are just lovely and so attractive. When Jesus Christ enters in, the heart is made willing to surrender young life to His service.

Perhaps you would appreciate a little sketch of my life as it has developed by the leading of my kind heavenly Father. My early life was spent in County Antrim, Ireland, near the village of Armoy, fifty miles north of Belfast. There I attended country school with my seven sisters and one brother. We also attended high school in Armoy.

My people were all United Presbyterians. I united with the church when

a young girl. Anxious to do Sabbath School work, I was soon teaching a class. Later my sisters and I, with several other girls, started a Sabbath School in the saloon district. This work grew from nothing in a short time to forty in spite of opposition from the saloon element. We then gathered in a country barn, and, in cold weather, we met in our home. We had great joy in the work.

Coming to Calgary, Alberta, Canada, after the death of my parents, I assisted three years in Sabbath School and mission work. A church was organized. Later I came to Denver to nurse a sick sister. A splendid opportunity came again. A mission Sabbath School was started on 15th Street. In six months there were sixty pupils.

Having gone to California, I met Mrs. J. C. Alter at the little church in Santa Cruz. Through her, application was made to the Women's Board for appointment to mission work. Being sent to Rock Island, Illinois, a Sabbath School was organized and prayer meeting started; also, a Junior and Women's societies. In eighteen months, there was a church organization with fifty charter members. A second mission was started. These are now known as the Second and Third United Presbyterian churches of Rock Island.

Since August, 1919, I have been at Frenchburg as matron of the dormitory.

Sincerely yours,
ELIZABETH MCMILLAN.

Jubilee Hospital,
Henderson, N. C.

Dear Friends:—

I will endeavor to give you a short sketch of my life as I was requested to do.

I was born in Georgia, February 15, 1893, about one mile from the small town of Higgston, on a farm. When I was eight years old, I entered a country school. There I continued to go until I finished the seventh grade. Afterwards I entered high school. I was able to remain there only long enough to finish the third year normal, as owing to the death of my father, I was compelled to stop school.

I had four sisters and brothers and only a mother to provide for us. After several months assisting my mother with her work, I decided I would like to be a trained nurse. In October, 1913, I entered MacVicar Hospital, connected with Spellman Seminary, in the city of Atlanta. There I remained thirty-six months, only nine weeks out of the time being taken for vacation. After finishing the course, I registered in the state of Georgia. After practicing there for several months, I received a letter from Dr. Cotton asking me to come and take the work in charge at Jubilee Hospital. After several months work here, I also registered in this state.

During my early days, I was a member of the Missionary Baptist Church. Since working here, I have become a member of the United Presbyterian Church which I enjoy very much.

I hope this will give you some idea of my life.

Yours sincerely,
EVA JOHNSON.

SOMETHING FOR YOU.

Some one said, "The Young Women's Societies are always wanting something special to do." A suggestion has been made that besides keeping up their regular line of work, that the Young Women be made the official saleswomen of the "W. G. M. S. 407 Bonds," disposing of their wares in the homes of the congregations of which they are members and to any one who may wish to have a part in this great work. What society will be first to find a buyer? Keep a record of sales made. Report your success on the Y. W. blue blank next spring. You will find a little nook for this particular thing. Perhaps you had a fine record in persuading people to invest in Liberty Bonds. Use the same grace and tact in this project as well as plenty of enthusiasm.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

The reports for September show an increased attendance at nearly all the stations. Miss Laura Boulden has charge of the sewing department at Bluestone and instructs five classes in this work. Second-hand clothing is appreciated at this mission.

Townsville reports 80 pupils in sewing and numbers increasing daily. Miss Francis Gunther is the instructor. Here also any second-hand clothing that can be secured is much needed.

All kinds of clothing and shoes will be most welcome at Riceville. 1 box and 3 packages have been received to date but even with that amount they have not clothing enough to distribute.

The three stations are our smaller day community schools, whose citizens depend entirely on the little they can raise for a livelihood. When crops are poor the people have very little, and the crops were not up to the average this year.

At Chase City there is an enrollment of 283, with more to follow. Miss Rutherford, who at one time was one of the Knoxville teachers, has succeeded Miss Cowden in the Sewing department. She reports 86 pupils in her five classes. Miss Esdon has 38 in three classes in cooking. Miss Sterling is the new matron secured for the Boys' Dormitory.

The Hospital at Henderson cared for 14 patients last month and is doing a splendid work for the colored people in their sicknesses. Because of the loss of the dormitory last year, quarters are very much crowded. There are 30 girls more than they have room for. On account of this condition we will have one less worker at this station than we had formerly. Miss Josie Warren reports 60 in her cooking classes.

At Athens they have the largest enrollment they have ever had and the spirit of earnestness among the pupils is inspiring. A new teacher, Miss Blanche Petty, succeeds Mrs. Katie Bates in the sewing room. Mrs. Bates had a severe operation and is not able to resume work. There are 46 pupils in cooking and 83 in sewing.

At Knoxville Miss Gladys Erwin succeeds Miss Hamlin in the Domestic Science department. Miss Erwin is a graduate of the Domestic Science department of Muskingham College, and is getting hold of the work nicely. Miss Myrta McVay, another new worker, is the mother of McDill Home, where the average age of the girls is 14 years. There are 50 girls in this home—more than they had at any time last year. 34 of these young girls are professing Christians. Here, as at the other schools a fine spirit on the part of the student body is reported.

Some nice donations have been received for the different fields. In response to an appeal at one of the Tuesday morning prayer meetings, a friend handed in $5 to purchase table linen for the Robinson Memorial Hospital. Another friend from York, N. Y., Mrs. Jane E. Stewart sent $75—$50 to furnish a room in the Miller's Ferry dormitory and $25 toward a new machine for Henderson.

Twenty dollars was received from Mrs. Emma Fulton, of Pullman, Wash., to be used wherever needed in the department.

Sometime ago Cleveland Presbyterial had a kitchen shower for Miller's Ferry, when numberless useful articles were contributed. In addition to the articles $32 in cash was received and this purchased a table and one rocking chair for the living room.

Three bids have been received on plans prepared by Mr. Maurice Trimble, (Architect), for the addition to Hanna Hall, Camden, Ala. As only one of these estimates included materials to be used and two were for labor only, no definite action was taken by the Board. It is almost impossible to get reliable estimates at present on account of uncertainty in the price of lumber, bricks and everything used in a building such as we are planning. We hope to have something more definite about this building, which is badly needed, in the near future.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Mr. Matthews reports 113 pastoral visits; average attendance, 82; 4 preaching services and 4 Sabbath School sessions.

Simnasho, Oregon,
September 5, 1919.

Dear Mrs. Crawford:—

I am enclosing my report for August.

The attendance for the month has been very good indeed. It was less the last two Sabbaths because many of the women are gone to the mountains for huckleberries.

It has been an opportune month for work and we have tried to make the most of it. It has been opportune because the Indians have been so largely at home. On the other hand the heat and dust has been unusual. We are enjoying our first rain today. It is only a shower but it will do lots of good.

The Indians are busy threshing. In most instances the crops are poor. Threshing would be a short job if it were not for the fact that the farms are scattered over such a large area which necessitates long moves over rough country. This consumes almost as much time as the actual work of threshing.

The local fairs will begin very soon. These will take our Indians away and we will have an unsettled people until they begin to house up because of inclement weather.

I have not secured any information as to cost of shades and a tank to be used with the lantern. I have been waiting for Dr. Speer to return to Portland from his vacation. He will find out for us.

School will soon reopen here. We do not know who will be sent to fill the vacancy but we trust it will be some one who will prove superior to our last teacher. We have been asking the Lord every day for a Christian man and wife.

With very kindest regards from Mrs. Matthews and myself, I am,

Very sincerely,
W. A. MATTHEWS.

Mr. Matthews neglected to tell you in his letter that we received the box from the Cleveland Presbyterial, and such a lot of real useful things. I am sure the Indians will appreciate every piece that was in it. We, too, feel very grateful and will keep the most of it to give out at Christmas.

Our Indians are all well with the exception of one old lady who is ill with tuberculosis. We try to visit her real often and take her something we think she would like. On one occasion after Mr. Matthews had read John 14 and prayed, she told us through an interpreter that she was not afraid to meet her Saviour and awaited His coming every day.

When the Lord does see fit to take her I am sure it will indeed be a glorious release. So many of our old people are very poorly looked after by their own.

Our long dry spell has come to an end and for the past week we have been having frequent showers. This morning we had our car out ready for a trip but had to postpone it on account of the weather.

We had a letter from Dr. Speer and he says he intends paying the Mission a visit this fall. Dr. Speer has a warm place in his heart for the Simnasho Indians.

We received this week a very fine comfort from the Young People's Bible Class of the First U. P. Church, Cleveland, Ohio.

Yours most sincerely,
MRS. MATTHEWS.

The following persons contributed toward a lantern for Simnasho:

Mrs. J. W. McConagha, R. F. D. 5, Cambridge, Ohio, $1.00.

Mrs. Edward Stotz, 292 Prospect Ave., Ingrain, Crafton Station, Pa., $2.00.

Mrs. George Royle, Jr., 1644 Allengrove St., Frankford, Philadelphia, Pa., $2.00.

Harriett A. Collins, 687 S. Detroit St., Xenia, Ohio, $5.00.

Miss Grace Ogilvie, East Liverpool, Ohio, $5.00.

Primary Dept. of the Bellevue U. P.

S. S. by Mrs. J. E. MacDowell, Superintendent, $5.00.

Very sincerely,

W. A. MATTHEWS.

Tama reports 85 pastoral visits. Time spent in camp 80 hours. Number of families on reservation 65. Number of Sabbath School scholars 32. Preaching services 4. Prayer with individuals 15. Sabbath School sessions 8. Missionary meeting 1. Junior meetings 4.

Our Junior meetings have been well attended since school began, 17 in each of our two places.

Mrs. Smith writes: There has been so much sickness this summer and fall. One little girl died from a strange, mysterious sting or bit on her forehead which infected her eye, then the brain which caused a stroke. She was buried the day she was to have gone back to boarding school. Her grandfather, Pushetonequa (the chief), had the funeral oration. After he was through her brother Robert Y. Bear (recently returned from a year's overseas service) turned to Mr. Smith and said, "It's to you now, Mr. Smith, will you talk now?" That was very unexpected and shows how the old religion is losing its hold on the young.

Warm Spring. Our report for September is somewhat meager. The Indians are generally nomads during September, and often in October it is difficult to find many at home. Some on the mountains gathering huckleberries and camping; some at Pineville and other places working. So all in all our pastoral visits, 33 in number, are few to report. School opened September 15; only about twelve or fifteen in attendance the first week. Offerings of congregation, $6.00; offerings of Sabbath School, 51 cents.

Donations for September: $4.00 from a friend, member of W. M. S., Turtle Creek, Iowa; $1.50 from the Juniors of "Stewart Station Congregation in Westmoreland Presbytery; $5.00 from Miss Mary Walgamoth of the 1st Church, Spokane; quilt pieces from Mrs. J. A. Leggart, Clarinda, Iowa; quilt pieces from Mrs. Murchie's Sabbath School Class, Red Oak, Iowa; box Christmas and birthday cards from a friend, member W. M. S., Turtle Creek, Pa.

THE NEW WORLD MOVEMENT

of the United Presbyterian Church

A FAMILY ALTAR IN EVERY HOME.

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."—JOSHUA 24:15

KEY NOTES FOR NOVEMBER

FAMILY RELIGION AND LIFE SERVICE.

GOAL

AT LEAST SEVENTY-FIVE PERCENT OF FAMILIES ENROLLED IN THE FAMILY ALTAR LEAGUE.

FIRST SABBATH—THE CHRISTIAN HOME.
SECOND SABBATH—THE FAMILY ALTAR.
THIRD SABBATH—BIBLE SCHOOL DAY.
FOURTH SABBATH—YOUNG PEOPLE'S DAY.
FIFTH SABBATH—WOMEN'S MISSIONARY SOCIETY DAY.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A recent letter from India gives the information that Miss Eleanore K. Holliday and Rev. Frank B. Lewellyn were united in marriage on September 10. Mr. Lewellyn is a missionary under the care of the Presbyterian Church. It is needless to say that we very deeply regret the necessity of giving up so gifted a missionary as Miss Holliday. We are consoled by the thought, however, that she is working for the same Master in practically the same field. Our best wishes go with the young couple in the establishment of another Christian home in far away India.

Word from the Egyptian party states that they arrived at Naples, September 28, but would not be able to leave there until October 16 on which date they hoped to sail for their respective stations in Egypt and the Sudan. Permission has not yet been received for many of the new missionaries to enter India. The greater part of our India party is therefore compelled to linger a while longer in the home land.

Our Board through its committee is working hard on the Survey prepared by our three foreign fields so that the New World Movement of the United Presbyterian Church might have detailed information concerning the needs of the fields whenever the full complement of the "407" additional missionaries should have been sent. This includes residences, schools, dispensaries, hospitals, etc. The sum total has not yet been arrived at, but we are sure it will be a sum so large that many of our people, whose vision as to the future work of the church has been limited, will be surprised. The greatest need at the present moment in our foreign department and all our departments of work is prayer. Those who have received the literature of the New World Movement will remember that an appeal is made to have one hundred thousand Christians in our church sign a card stating that they will pray for a blessing upon this New World Movement. If a hundred thousand are interceding daily, who can doubt the result, or who can estimate the fullness of the blessing that the Father will send upon us? It will be like the blessing promised in Malachi "That there shall not be room enough to receive it."

We are kept busy corresponding with prospective applicants, some of whom may be able to go out with the party expected to sail in January, but the greater part of whom will be held over until next Fall. As you will notice in the Magazine the number of unmarried lady missionaries for which the women of the church are responsible is now 107. Here again we need much prayer. If we have people who are consecrated intercessors there will neither be lack of money or applicants for the Lord will answer the prayers of His people.

On October 21 in New Wilmington, Pa., Mrs. Alice McClure was united in marriage with Mr. J. Harvey Borton. Everything we can hear of this gentleman is in every way favorable, and he is worthy of the consecrated woman who has become his wife. This ends all our expectations concerning Mrs. McClure returning to India as a missionary but it does not end her influence nor her prayers nor her interest in our missionary work in India. We pray for a rich blessing upon Mr. and Mrs. Borton as they serve the Master together.

All contributions to the "407" Movement sent since January 1, 1919, are to be credited to the New World Movement. Our "407" Bonds are not being very rapidly bought up. Do not forget that we need the money from this sale for the payment of traveling expenses, outfit money, language teachers, etc., for the greater part of our new missionaries. The work being planned by the New World Movement Committee is almost incalculable. All these devoted men are at work with stenographers and printers almost night and day. Their vision is broad, their plans are divinely inspired. In everything they are being led by the Spirit of God. Will every woman who reads this Magazine remember that she

is responsible as a member of our church to do everything possible by prayer and work and gifts and voice and pen for the successful completion of the greatest call which has ever been set before the people of the United Presbyterian Church? Let special groups for prayer be organized in every congregation. It is not the work of the Missionary Society. It is the work of the women of the church. There should be regular and stated times and places for which prayer can be made for the spiritual life of the people; for the hundred thousand intercessors; for the establishment of family altars; for an increased number of tithe payers; for the gathering of souls into the Master's Kingdom; for a blessing upon our Nation, and our Foreign Fields; for an inflowing of the Spirit in the hearts of every one who names the name of the Lord.

W. G. M. S. Objective for 1919-20.

1 ENLISTMENT FOR PRAYER.

1. Enlist 30,000 women to use the Prayer Cycle daily.
2. Form prayer groups that every woman may have opportunity to attend.
3. Enroll 30,000 women to observe ten o'clock hour of prayer every Tuesday.

2. ENLISTMENT FOR KNOWLEDGE.

1. Push Magazine Drive for 16,500 subscribers.
2. Organize 500 mission study classes.
3. Circulate books and leaflets on prayer and missions.

3. ENLISTMENT FOR SERVICE.

1. Double the total membership.
2. Secure volunteers for service at home and abroad.
3. Improve the monthly program.
4. Place your presbyterial on Honor Roll.
5. Send reports promptly.

4. ENLISTMENT FOR STEWARDSHIP.

1. Increase contributions to Departments of Work 25%.
2. Increase Thank-Offering.
3. Enlist 30,000 women as tithers.
4. Double contribution to special missionary. Sell 1,000 W. G. M. S. "407" Bonds.
5. Endeavor to secure special missionary (home or foreign) $600.00.
6. Endeavor to secure Life Directorship, $300.00.
7. Endeavor to secure Life Membership, $25.00.
8. Endeavor to secure Life Annuity Bonds, any sum.
9. Make a contribution to Isaiah 41:6 Fund.
10. Contribute five cents per member to W. G. M. S. expense fund.
11. Send money promptly in even dollars.

FIELD SECRETARIES NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, first Tuesday, 2:30, 2nd U. P. Church.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, second Tuesday, 4 to 5, Y. M. C. A.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

New Castle, Pa., first Tuesday of every month in the First United Presby- of First United Presbyterian Church.

San Francisco, first Tuesday, 2:30 Y. W. C. A., corner Sutter and Mason.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Youngstown, Ohio, first Tuesday, 2:30 p. m., Tabernacle United Presbyterian Church.

Los Angeles, first Monday, 10 a. m., First U. P. Church.

Xenia, first Tuesday, 2 p. m., First U. P. Church.

St. Louis, first Tuesday, 2 p. m., Y. W. C. A.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

September 24 I spent with Miss Ella Barnes, of Egypt, at the LeClaire Presbyterial, DeWitt, Iowa. It was a splendid meeting and suggestive plans were made for the year's work along the lines of Membership Campaign, Magazine Drive, Sale of "407" W. G. M. S. Bonds and increased Thank-Offerings.

One of the most encouraging things in the reports of the societies was an improvement in the monthly program by omitting reading from the Women's Missionary Magazine.

The next day Miss Barnes and I spent in Rock Island at the Billy Sunday meeting. It was a day of sweet fellowship with one another and the Kate Hill girls. Miss Barnes said I was like a peddlar because I met so many women from different congregations and was always getting into my little suit case to give them a budget card or a N. W. M. calendar, etc.

My next stop was at St. Louis. On Saturday we had a fine women's meeting in the Third Church. All the way to St. Louis I wondered whether our women were ready for a "Tuesday Prayer Group."

I found them ready and anxious. Some day I'll write the story of how we were assured step by step that God was leading. Miss Lillian McConnell, of India, will be at their first regular meeting.

Mrs. J. F. LeClere, 5124 Spaulding Ave., St. Louis, Mo., is the correspondent. I wish the missionaries to whom the list of these Prayer Groups has been sent would add her name to the list and send her requests and information.

It was a joy to again be present at the Soul Women's Conference of Southern Illinois Presbyterial. I feel this conference has been a great source of blessing and inspiration not only to that Presbytery but to all of us who were there as speakers.

Monongahela Presbyterial was next on the list. Such bright beautiful weather and a spirited interesting and inspiring program.

So many good things to note but I have found in this Presbyterial as well as in Allegheny and Chartiers the Literature Secretaries were very busy with their wares.

There was a splendid attendance. I almost felt I was at a W. G. M. S. Convention.

Conemaugh Presbyterial, First Ohio, Allegheny and Chartiers Presbyterials were visited with Sabbath services at

St. Louis, Connellsville, Claysville and Potter's Creek. "Larger attendance than usual," was the remark heard at each place. Deep interest and a spirit of inquiry as to our part in the "407" and N. W. M. were signs of advance. Presbyterials are getting their "407" Committees working in earnest. Their chief objectives to secure prayer and lives and the sale of "W. G. M. S. 407 Bonds." The money realized by their sale is an immediate imperative need, as we sent out eight missionaries last year and have eighteen already on their way or ready to go soon. Hence outfift money, travelling, language teachers must be provided. Every W. M. S. and Y. W. M. S. should sell at least one "Bond," $50.00. There should be one thousand Junior "Bonds" sold.

Co-operation is key-word for our women in N. W. M. There are two women to be heads of various departments in every Presbytery, also women on every congregational committee. Many of the group leaders will be women. Let every woman co-operate in organization of N. W. M. Prayer Groups and in every possible way with every plan in every department. The congregation is to be the unit of the N. W. M. organization.

MRS. J. C. ALTER, 21 Mountain Ave., Piedmont, Oakland, California.
Field Secretary.

Have passed the thousand-mile stone, yet am only just at full-swing in this big orbit which leads through Oregon, Washington, Idaho, Colorado, Kansas, Oklahoma, Texas, then, through the valleys in California, back to my starting point at Oakland.

So many things that time and space will not permit to tell of the really worth-while things our women in the "Big West" are undertaking for the Kingdom; one, who had made a record in war-relief work, sounded the key-note for them all, when she said, "We have learned the joy of sacrifice for our soldiers at the front, can we do less now in response to the greater need in our own mission fields?"

ARE YOU A "STAR PRESBYTERIAL?"

1. A missionary society in every congregation.
2. At least 70% in Standard of Efficiency.
3. 25% increase in missionary society contributions.
4. Five cents per member, contribution W. G. M. S. expense fund.
5. One or more accredited delegates to General Convention.

No. 1 looks promising out this way, two new societies in Spokane, Presbyterial and "Little Idaho" will again be on the Honor Roll because her very newest congregation (King Hill) will have a missionary society before the train leaves tonight!

I find that a number of societies have a creditable showing in the Standard of Efficiency, but failed to register number of points gained, in the column provided in annual blanks for that purpose; to make Star Point 2 possible it is necessary for each society to report progress in the ten efficiency points, to your presbyterial secretary before the year closes.

Have an efficiency secretary in every society whose business it is to see that this essential work is kept before the women; here is a first-rate plan adopted by Albany, Oregon, society: a good-sized chart with the ten points listed and a red star affixed to each point gained, right where they can see it!

Point 3 will put many societies to the test this year: can we do less in this time of superlative opportunities? Not if we know the spirit of our women!

And I am thinking how we have curtailed and hindered our business agent—Board of Directors—because we didn't take Star Point 4 long ago! Five cents per member isn't much and we shall have a sense of self-respect, if this is faithfully taken, and be able to face our faithful Board members at next Convention with a respectable contingent fund for their use.

Star Point 5 reminds me of the Isaiah 41:6 Fund: get your money in for this early, not later than February, that the committee in charge can know how many "Little Sister Presbyterials" can have a representative at Ft. Morgan next May.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS FOR 1919-1920.

A Crusade of Compassion, (Foreign-Senior), Paper, 40c.; Cloth, 57c.
How to Use, 12c.
Mook, (Foreign-Junior), Paper, 35c.
Leader's Guide, 8c.
Christian Americanization, (Home-Senior), Paper, 40c.; Cloth, 75c.
Teacher's Supplement, 5c.
Suggestions to Leaders, 10c.
The Bible Message, 15c.
A Pageant of Democracy, 15c.
Called to the Colors, (Home-Junior), Paper, 33c.
Leader's Manual, 10c.
Take-Home-Envelopes, 10c.

Leaflets to Supplement "A Crusade of Compassion."

In the Steps of the Great Physician, 3c.
For the Healing of the Sick, 3c.
Outside the City Walls, 3c.
Witch Doctors and Charms, 2c.
How the Inner Court was Reached, 2c.
The "Zar," 2c.
The Claims of Suffering, 4c.
Medical Missionary Work in the Delta, 3c.

Presentations.

A Light to Lighten the Gentiles, 2c.
A Little Maid, 5c.
A Pageant of Democracy, 15c.
Christ in America, 10c.
Not Exempt. (A Tithing Demonstration), 10c.
Through the Open Door, 5c.
The Song They Sang, 10c.
Tired of Missions, 6c.
Thanksgivin' Ann, 10c.

Leaflets for November Program.

Dark India, 3c.
Home Life in India, 2c.
India's Womanhood, 5c.
India's Women are Finding Themselves, 3c.
The Closed Gate, 2c.
The People—Dress, Customs and Manners, 3c.
Women Adventurers in India, 3c.
Women's Rights in India, 3c.
Little Girl Life in India, 2c.
One Afternoon, 4c.
The Story of Rajo, 2c.

In addition to above order Foreign Mission Hand-Book from the Board of Foreign Mission, 200 North Fifteenth Street, Philadelphia, Pa.

Standard Supplies.

Prayer Cycle, 10c. each, $1.00 per dozen. The 1919 edition of Prayer Cycle is exhausted. The 1920 edition will be ready the first of January. Order now and they will be mailed out as soon as printed.

Power House at Pathankot. Cloth, 60c.; paper, 40c.
The Egyptian Sudan. Cloth, 35c.; paper, 20c.
Junior Wall Roll, $1.00 each.
Budget Cards, 5c. per doz.; 25c. per 100.

"The Junior's Dream" is out of print and will not be re-printed.

Send for W. G. M. S. "407" leaflet. (It is free for postage). Read it carefully—and then try to sell "407" Bonds.

PLANS AND PROBLEMS

By Kate A. Hill.

Send your best plan and greatest problem to Miss Kate A. Hill.

1. Please explain the Budget System.

I trust you have all noticed the "Budget Card" advertised in the October Magazine.

These cards are printed by the Women's Board and sold for 25 cents per hundred. Secure enough cards that every woman in your congregation may be personally canvassed.

She then marks with an X the amount she will contribute to the Women's Work monthly. When the card is returned she receives twelve envelopes marked with her name and name of the month of the year. These are used for the monthly meeting. If absent from the monthly meeting she brings it to the services the following Sabbath.

If at the end of the year she finds she has envelopes for June and October she is then reminded she has not paid her subscription for that month.

In this plan every woman becomes at least a contributor to the Women's Work. We have begged for their interest, and time and help and have failed to secure more than one out of three for our missionary societies. Now, with these cards let us secure a monthly contribution from our other "two-thirds." Perhaps love and interest may follow their gifts.

How To Make Your Budget.

First your executive committee should bring to the society a Budget for the year. For example:

Salary to Foreign Missionary	$50.00
Salary to Home Missionary	50.00
To Foreign Missions	50.00
To Home Missions	50.00
To Freedmen's Missions	25.00
To Indian Missions	15.00
To Parsonage	10.00
To Ministerial Relief	10.00
To Temperance	5.00
To Isaiah Fund	5.00
To W. G. M. S. Expense Fund 5 cents per member	2.00
To Presbyterial Expense Fund (whatever it may be)	4.00
To Contingent Fund (1 society)	10.00
	$286.00

To this may be added any thing to which the society contributes.

This should be submitted to the society and then placed on a poster where all the congregation may see it.

The canvass should be made by a committee.

You will note Thank-Offering is not included. This is a free will offering once a year. Its standard must never be lowered. The Budget system is for our monthly contribution.

How It Works.

The following is a letter from a W. M. S. which has used this system this year.

"The Budget and card system grows in favor with us. Practically every woman is a contributor. It has eliminated the "ten cent" per month woman. It brings in the money regularly and promptly and in the easiest way.

"Last year we contributed something over $300 including War Bonus ($52). This year the subscriptions amount to nearly $550 and will probably far over reach that. Thank-Offering is not included. At the end of the first quarter we paid the quarter's due on the salary of each of our two missionaries (one of these is ours for the first time). Then we received during the first quarter the whole year's subscription to Home, Foreign and Freedmen's Missions and had a good sum left in the Contingent Fund.

"The treasurer reports more on hands at the close of the second quarter than the first quarter. We most heartily recommend the plan to other societies."

Send to Literature Secretary, 904 Publication Building, Pittsburgh, Pa., for cards, 25 cents per one hundred. Also the envelopes may be obtained.

WOMEN'S BOARD REPORT.

The Women's Board met Tuesday, September 9, 1919, following prayer meeting. Fourteen members being present.

The President opened the meeting with prayer.

The minutes were read and approved.

Treasurer presented the following report which was adopted. Receipts for September, cash $20,794.17; bonds, $150. Disbursements $13,768.98.

Indian Secretary presented bills for Bibles and Testaments for Tama, amounting to $5.94, which were ordered paid. Reports were also received from all the Indian Missions.

Junior Secretary reported two new societies: Steubenville Presbytery, Richmond, 14 members, Miss Pearl Hawthorne, Broadacre, Ohio, Supt.

Arkansas Valley Presbytery, Saxman, Kans., 22 members, Mrs. Clarence Johns, Supt.

Mrs. Sands gave a report of a meeting of the Executive Committee of the New World Movement. The following motion carried: It is the sense of this Conference that the Women's Work bear the same relation to the New World Movement as the other Boards of the Church and that the Women's Board be asked to appoint a Committee of five to cooperate with the Central Committee in the promotion of this work. The following Committee was appointed: Mrs. Mary Clokey Porter, Mrs. Ada Kerr Wilson, Mrs. I. H. Milliken, Mrs. D. J. Brown, Miss Ida B. Little.

Young Women's Secretary reported three new societies: Lake Presbytery, Hartstown Y. W. M. S., 10 members; Lake Presbytery, Brown Ave., Erie, Pa., Y. W. M. S., Pres. Mrs. A. D. Epp; Cedar Rapid Presbytery, Clarion Y. W. M. S., 25 members.

On motion is was decided to give a pennant to each Presbyterial having a Young Women's organization in each congregation.

Financial Secretary reported receipts $1057.96; disbursements $631.41. Balance, October 1, $426.41. Report adopted.

Freedmen's Secretary reported that the Young Women have taken Miss Eva Johnson, matron of Henderson Hospital, as one of their "Specials." Bills amounting to $195.30 were ordered paid. Reports were received from Miller's Ferry, Camden, Bluestone, Townsville, Riceville, Chase City, Athens, Knoxville.

Home Secretary received reports from Butler, Pa., Italian, Southview and Westland, Hickory, Pa.

Dr. Delos Hogue, of Springfield, Ohio, will hold a clinic at Frenchburg, October 8th and 9th.

Thank-Offering Secretary presented bills amounting to $69.75 which were ordered paid.

Meeting adjourned.

The Board met September 16th, 1919, at eleven a. m., following prayer meeting; thirteen members being present. The President presiding. After prayer by Mrs. Sands the minutes were read and after slight corrections were adopted.

Treasurer reported receipts for July. Cash, $13,836.97; Bonds, $150. Disbursements, $23,116.08. Balance, cash, $515.00; Bonds, $150.00.

Receipts for August, $8007.50; Disbursements, $63,547.20; Balance, $180,-420.55. The Treasurer presented the following bills which were order paid: Box for insurance, $10.00; book and ledger, $39.00.

Printing and postage for Miss Hill's letter, $14.00. Report adopted.

Literature Secretary presented bills amounting to $52.70, which were ordered paid.

On motion of Mrs. Hill, Mrs. D. J. Brown was appointed to take charge of the Senior and Junior Bonds. Mrs. J. B. Hill receiving the money and receipting for same.

Mrs. Brown moved that our Board be responsible for our share of the expenses of the New World Movement. Carried.

Young Women's Secretary reported two new societies: Concordia Presbytery, Manhattan Y. W. M. S., President, Miss Helen Strain; San Francisco Presbytery, 1st San Francisco Y. W. M. S.

Statistical Secretary reported San Francisco and Monmouth Presbyteries are now on the honor roll.

Freedmen's Secretary reported letters received from Mr. Williams, of Arlington Mr. Dumas, of Prairie, and Mr. Bonner, of Miller's Ferry.

Home Secretary received reports from Butler Italian Mission, Southview, Hickory, Pa.; Oregon Presbytery, Spokane, Wash., and 12th Church, Pittsburgh, Pa., N. S.

Mrs. Alter started August 28th on an itinerary to include the Presbyteries of Oregon, Puget Sound, Spokane, Oklahoma and Texas.

Mrs. McLennan resumed work at Cambridge, Mass., September 1st.

Thank-Offering Secretary reported bills amounting to $199.25 which were ordered paid.

Meeting adjourned.

MRS. W. R. WILSON,
Secretary.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Anna McCourt. By her sister, Mrs. Margaret McC. Boal.

MRS J. B. HILL, Treasurer.

LIFE DIRECTORS.

$300.00 Each.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.

"Double Our Membership"

1919	1920
42428 x 2 =	84856

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, appointed 1881, Home .....for Women, Gurdaspur
Miss Helen D. Anderson, Appointed 1919 .....Sialkot
Miss Margaret Anderson, Appointed 1918 ...Gurdaspur
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Hazel Bennett, Appointed 1909 .....Gujranwala
Miss Mary Lois Boyd, Appointed 1918 .....Gujranwala
Miss Lois Buchanan, Appointed 1910 .....Sialkot City
Miss Alice G. Burnham, Appointed 1915 .....Zafarwal
Miss Edna B. Broyles, Appointed 1919 ....Sialkot City
Miss Elizabeth M. Caldwell, Appointed 1918, Pathankot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss Henrietta Cowden, Appointed 1905 ...Sialkot City
Miss Laura Dickson, Appointed 1897 .....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Pasrur
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Laura B. Hamilton, Appointed 1908 ...Sangla Hill
Miss Marietta Hamilton, Appointed 1916 ...Sangla Hill
Miss Eleanore K. Holliday, Appointed 1918, Sialkot City
Miss Gertrude Horst, Appointed 1919 .....Sialkot City
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Harriett Jongewaard, Appointed 1915, Sialkot City
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot City
Miss Florence M. Jones, Appointed 1919 ..Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss Mary Lincoln, Appointed 1919 .....Sialkot City
Miss Mary E. Logan, Appointed 1891 .....———
Miss Eleanor Maconachie, Appointed 1909 ....Hollywood Co., Down, Ireland
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fanny C. Martin, Appointed 1895 ...Sialkot City
Miss Jane E. Martin, Appointed 1906 .....Pathankot
Miss Mary R. Martin, Appointed 1890 .....———
Miss Henrietta Moore, Appointed 1898 .....Madhopur
Dr. Sara Moore, Appointed 1917 .....Madhopur
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss Rose A. McCullough, Appointed 1879 .Gujranwala
Miss Louise Scott, Appointed 1916 .....Gujranwala
Dr. J. P. Simpson, Appointed 1902 .....Jhelum
Miss Kate E. Spencer, Appointed 1918 ....Sialkot City
Miss Mabel C. Stewart, Appointed 1915 .....Pasrur
Miss Martha Strong, Appointed 1915 .....Sargodha
Miss Florence Tomaseck, Appointed 1919 .....Sialkot
Miss Ruth A. Warnock, Appointed 1913 .....Sargodha
Miss Josephine L. White, Appointed 1884 .Campbellpur
Dr. Maria White, Appointed 1886 .....Pasrur
Miss Dora Whiteley, Appointed 1911 .....———
Miss Georgia Wengert, Appointed 1919 ...Sialkot City
Miss Gertrude E. Zink, Appointed 1919 .....Sialkot

NOW IN THIS COUNTRY.

Miss Minnie E. Beatty, Appointed 1912 ....R. D. 4, Chicora, Pa.
Miss A. Laura Cleland, Appointed 1903 ....New Concord, Ohio.
Miss Kate A. Hill, Appointed 1896, Care Women's Board, 904 Publication Building, Pittsburgh, Pa.
Miss Olive Laing, Appointed 1912 ....46 Maple Ave., Ingram, Pa.
Miss Lillian McConnell, Appointed 1912, Walton, Kans.

EGYPT.

Miss Sara M. Adair, Appointed 1918 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Zagazig
Miss Ella M. Barnes, Appointed 1911 .....———
Miss Margaret Bell, Appointed 1901 .....Assiut
Miss Ida L. Cabeen, Appointed 1909 .....Zagazig
Mrs. Mary Kerr Coventry, Appointed 1918 .....Cairo
Miss Mabel Dickie, Reappointed 1919 .....Cairo
Miss Lucia Dwight, Appointed 1919 .....Cairo
Miss Ella Downie, Appointed 1913 .....———
Miss Ruth Margaret Eddy, Appointed 1914 .....———
Miss Helen Ferrier, Appointed 1900 .....Beni Suef
Miss Davida Finney, Appointed 1914 .....Mansoura
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Mansoura
Miss Elsie French, Appointed 1909 .....Alexandria
Miss Rena Hogg, Appointed 1896 .....Cairo
Miss May Holland, Appointed 1913 .....Tanta
Miss Florence A. Hutchison, Appointed 1916 .... Alexandria
Miss Helen Jeannette Martin, Appointed 1915 ...Cairo
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Anna McConaughy, Appointed 1903 .....Cairo
Miss Jeannette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Fay Elsie Ralph, Appointed 1919 .....Cairo
Miss Nancy Elizabeth Sidwell, Appointed 1919 ...Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....———
Miss Elizabeth Speer, Appointed 1919 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Cairo
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ethel L. Weed, Appointed 1919 .....Cairo
Miss Florence L. White, Appointed 1919 .....Cairo
Miss Ida B. Whitesides, Appointed 1913 .....Luxor
Miss Esther W. Wilson, Appointed 1919 .....Cairo
Miss Ruth B. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Alda B. Atchison, Appointed 1904 ...Albia, Iowa
Miss Carrie Buchanan, Appointed 1893 ..Hebron, Ind.
Miss Anna B. Criswell, Appointed 1905 ....422 W. Logan St., Clarinda, Iowa
Miss Alfaretta Hammond, Appointed 1904 .....———
Miss Isabel Hosack, Appointed 1912 .....Mercer, Pa.
Miss Olive T. Mason, Appointed 1912 ....R. D. 1, Verona, Pa.
Miss Mary M. Pattison, Appointed 1912 ....118 W. 19th St., Sioux Falls, S. D.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Una Cole, Appointed 1918 .....Khartum North
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Aulora McIntyre, Reappointed 1919 .... Khartum North
Miss Kathryn MacKenzie, Appointed 1918 .... Khartum North

NOW IN THIS COUNTRY.

Miss Sarah Isabella Dight, Appointed 1914 ....New Wilmington, Pa.

"Santa Claus Never Comes To Our House"

PRAYER OF THE PEOPLE.

There is a cry upon the earth,
  A cry of want and woe—
It rises from our cities vast,
  From hamlets lone and low:
Where roll our commerce-laden waves,
  Where fields of verdure spread,
Ascends the still unanswered prayer—
  Give us our daily bread.

The voice of wasted youth is there—
  Of childhood early chilled;
Of famine, ruined homes, and hopes
  Which time can ne'er rebuild:
Of age, upon whose downward way
  No genial lights are shed,—
All—all are blended in the prayer—
  Give us our daily bread.

Oh, fair and fresh the early Spring,
  Her budding wreath displays,
To all the wide earth promising
  The joy of harvest days;
Yet many a waste of wavy gold
  Hath bent above the dead;
Then let the living share it too—
  Give us our daily bread.

Of old, a nation's cry shook down
  The sword-defying wall,
And ours may reach the mercy seat,
  Though not the lordly hall.
God of Corn! shall man restrain
  Thy blessings, freely shed?
Oh! look upon the isles at last—
  Give us our daily bread.

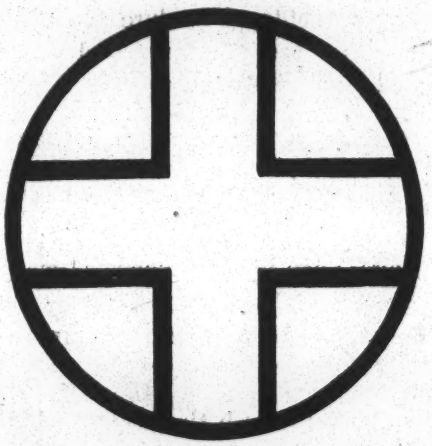
—Thomas Hood, March 6, 1842.

STUDY BOOK OF CENTRAL COMMITTEE
1919-1920

A CRUSADE OF COMPASSION

for the

HEALING OF THE NATIONS



THE MARVELLOUS STORY

of

MEDICAL MISSIONS

for

WOMEN AND CHILDREN

By BELLE J. ALLEN, M.A., M.D., and CAROLINE ATWATER MASON

224 pages; 16 Illustrations. *Read and Distribute.* *35 Cents Paper; 50 Cents Cloth; Postage Additional*

ORDER FROM YOUR MISSION BOARD, OR M. H. LEAVIS, WEST MEDFORD, MASSACHUSETTS